FEBRUARY, 1959

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NEWSLETTER

NEW RECORD FOR CHURCH GOING. The Gallup Poll says a new record for church going was set in the U.S. last year. During an average week more than 50 million adults went to church, or nearly a million more than the previous high set in 1955. With 54 per cent of its population attending church the Midwest was the "churchgoingest" area. Next in order were the East, 52 per cent, South, 51 per cent, Far West, 35 per cent.

MORE THAN MORAL SUPPORT. Determined to do better than just lend moral support to its churches in the field of racial integration, the Congregational Christian Church's Board of Home Missions will lend funds to any of its churches that hesitates to integrate its members for fear of financial losses.

$8.3 MILLION FOR METHODIST SCHOOLS. The 9.7 million Methodists in the United States gave over $8.3 million during the 1957-58 fiscal year for current operation of their church-related universities, colleges, theological and secondary schools, and Wesley Foundations. This was $1.2 million more than was contributed during 1956-57. The Church now has over $947 million invested in higher education. [See page 98.]

A HEART ATTACK suffered January 6 took the life on January 15 at Orlando, Fla., of 53-year-old Bishop John W. Branscomb of the Jacksonville Area. J. Ernest Wilkins died on January 16 in Washingon, D.C. He was president of the Methodist Judicial Council and former U.S. assistant secretary of labor.

(*More church news on page 98*)

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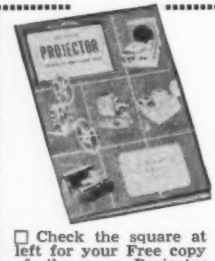
(Family Films; 45 minutes.) Christian faith expresses itself in love, as Dr. MacKenzie prepares his Easter sermon. On Easter Sunday, he delivers his sermon with new faith and vigor, emphasizing the fact that eternal life begins with the kind of choices we make every day of the year in every situation we encounter. (MPO)

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On the Record

Where Peace Begins

CRIES for a new approach to peace have been growing louder and more insistent within the Church. Two illustrations: the message of the Fifth World Order Study Conference in Cleveland and the latest message of our Methodist Council of Bishops.

The Cleveland message, taking into account the fears that this nation—and other nations—are living on the brink of annihilation, recognized the hazards of continuing the make-believe relationship between our nation and the Peoples Republic of China. It also urged suspension of nuclear tests and abolition of Universal Military Training.

Like the Cleveland conference, our bishops urged a rethinking of United States foreign policy. They favored control and limitation of armaments, lowering of trade barriers, mutual aid programs, assistance to nations undergoing rapid change, and strengthening the United Nations.

These two statements—timely and bold—are both reminders of the church's historic and continuing role in movements for peace.

Yet there are dissonant voices, even within the churches, advocating diametrically opposite roads to peace. It may be that this fact only advertises the ambiguities of life for persons and for nations. Clearly, a radical and tough—and thoroughly Christian—

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1703-1791

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VOLUME III No. 2 February, 1959

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reappraisal of our present approach to peace is needed.

Since World War II, there has been a new effort to have the churches in on the process when and where decisions of international policy are being made. The Commission of the Churches on International Affairs has been quietly active, but remarkably effective, in conveying views of the churches to the government.

Church bodies have continued to speak out on such issues as disarmament and rights of conscientious objectors. These are specific problems that merely suggest deeper involvements in the tensions of our space-atomic age. Perhaps the best role of the Church is to ask the right moral questions about these issues.

For the ordinary minister and church member, this raises the question, "where does peace begin?" In the State Department? In the White House? In the Church?

Peace, after all, does begin at home. Both the bishops and the World Order conference delegates related racial tensions in the United States to the international problem of peace. And rightly so. If the search for peace cannot begin in our own back yard, we have little chance to make any constructive contribution to the peace of the world.

Rightly, we pride ourselves on a type of democracy wherein the people are permitted to think for themselves, and this gives every one of us the greater responsibility to speak and act for world peace.

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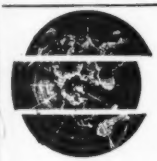
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My Call to the Ministry

FORREST J. ROBINSON, *Methodist Church, Fleischmanns, N.Y.*

SHORTLY after World War II, my wife and I moved to Stillwater, Okla., where I completed a degree in commerce. Following graduation, we opened a gift and jewelry store and became active in the First Methodist Church. Under the inspiring leadership of men who filled that pulpit, we became more and more interested in the church. About that time I began feeling a burning restlessness I could not understand.

At a Methodist Men's retreat in 1952, I opened my life fully to Christ for the first time; but I did not identify this with a call to the ministry. However, my restlessness continued to increase and, when a good friend my age entered the ministry, the idea also seemed right for me. But we had a home, a business, and no finances for seminary training.

Gradually those obstacles began to fall away. So, by June, 1956, at the age of 33, I was appointed to a three-point charge deep in New York's Catskill mountains and I enrolled in Drew Theological Seminary.

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SPECIAL REPORT

Despite wire fences and observation posts, pitfalls, ramparts, wire-traps and alarm devices, some get across borders, leading to freedom—but most do not and still need help.—EDITORS.

The Churches and the Refugees

AFTER 31 YEARS, 60-year-old Arnold Polly and his 83-year-old mother, Mrs. Amalia Polly, were reunited in the customs hall of the airport at Sydney, Australia. She is a refugee from Estonia on the Communist-dominated Baltic. Mr. Polly is a dairy farmer.

Tibor Nyeki, an iron-founder who is a refugee from Hungary and the wife he married at Gerovo have left Yugoslavia. They waited nine months to find a country in the Western world that would accept them. They went to France.

Dr. George Gavrilovic, his wife and their two children had a storybook escape from Yugoslavia, due to the fact that he had performed a delicate operation for a friend of Tito. They reached the United States, mostly because of the further fact that the doctor, serving in the Chetnik army, saved the life of an American flier who broke his leg in a parachute jump. At long last, Gavrilovic received permission to practice medicine in his newly found homeland.

The Rev. Janis Laupmanis, a Latvian, came to the United States in 1945, with the help of the Methodist Committee for Overseas Relief. He is serving the Methodist Church at Harper Woods, Mich.

Such are the refugees—more than 20 million of them (some 1/70th of the world's total population)—rendered jobless, homeless, and almost hopeless by conditions that followed World War II. About 193,000 fled from Hungary in 1956. Each month, some 25,000 people slip out of the Soviet Zone of Germany. About 400,000 Karelians moved to Finland when their peninsula was annexed by Russia in 1947, and 600,000 *Volksdeutsche* from Czechoslovakia, Yugoslavia, and elsewhere sought refuge in Austria within the last decade.

There are still 3,000,000 unsettled refugees in South Korea and almost a million in Vietnam. When India and Pakistan divided, 15,000,000 Hindus and Muslims crossed the borders, and in 1958, 11 years after the division, a third of these people

were still existing without any land or homes.

In Hong Kong, 700,000 persons are classified as refugees from Communist China. And there are more than 900,000 Arab refugees in Palestine, constituting the most scandalous refugee problem anywhere in the world.

HISTORY OF THE PROBLEM

British-born Elfan Rees, who serves as advisor on refugee affairs to the World Council of Churches, defines a refugee as "anyone who has been uprooted from his home, has crossed a frontier—artificial or traditional—and looks for protection and sustenance to a government or authority other than his former one." Signficantly, the book in which he has given this definition is titled: *Century of the Homeless Man.*

When displaced persons were fleeing from Nazi tyranny and terror, the United Nations Refugee and Relief Association was founded. A decline of interest, though no end of the problem, resulted in the closing of this agency. The International Refugee Organization came next, and was forced to quit before it had done its work. After that the United Nations set up the office of high commissioner for refugees who had a hard time until the Hungarian crisis sharpened public interest in the whole matter of refugees.

Governments have become interested, largely through the United Nations. Churches have become really concerned, chiefly through the World Council of Churches. And there are three kinds of church groups at work: World-wide organizations like the World Council and such denominational fellowships as the Lutheran World Federation; interdenominational agencies like Church World Service in the United States; and such denominational bodies as the Methodist Committee for Overseas Relief, which works closely with the World Council and Church World Service.

The Intergovernmental Committee for European Migration has been dealing with European refugees (totaling 15 million since 1945) and has settled many of them in European countries. The United States Escapee Program has assisted 300,000 refugees over a six-year period. There are 21 voluntary agencies providing services under its contracts.

Because flood and famine as well as political and economic conditions produce refugees, the problem is never static. Solutions must be tailored to special conditions. Nevertheless, there are three classic solutions: repatriation (sending refugees back to the unfriendly countries out of which they came); emigration (moving them to new countries in which they can find welcome); and integration (helping them become at home among the peo-

ple with whom they have found temporary asylum).

GOVERNMENT AND CHURCH

While governments, through the United Nations, furnish most of the money, the churches, through their agencies and the World Council's Division of Inter-Church Aid and Service to Refugees overseas, and Church World Service in the United States, carry on the actual work of relief and resettlement. Leslie E. Cooke, director of the World Council division, says: "Every church has the right to ask and to receive, and every church shall have the privilege of giving." In the United States the churches play a primary role.

Much of the Church's work must be personal and individual. Churches make available resettlement homes, establish hospitals, even set up colonies, as they have done in Brazil to welcome the exiled Old Believers from Russia. American and British church youth have gone abroad with hammer and saw to construct homes and camps for refugees.

Church work extends beyond such material needs as food, clothes, and medicines. It gets into the development of leadership, which is especially needed by refugee groups in Africa, Asia, and Latin America. It finds ways to utilize the talents of new arrivals, whose coming enriches the new land, just as their going impoverishes the old land where they lived.

Voluntary agencies such as churches are indispensable in resettling refugees, according to August R. Lundt, United Nations High Commissioner for Refugees. His reason: They are not bound by the legal requirements that, in themselves, can never alleviate human misery.

In the United States those who have had the refugees on their hearts operate under two public laws. The first deals with refugees who are eligible for resettlement, but who missed out under earlier programs. The second law permits refugees in two new categories to enter: 1,500 earthquake victims from the Azores and 3,136 from war-torn Indonesia. This last group is the main responsibility of the Methodist Committee today. Many have no way to earn transportation except to become hired seamen.

The "hard core" refugees are the sick, the aged, the disabled, who cannot go abroad and must be placed in homes. Most of these refugees have been received in France, Belgium, Switzerland, Italy, Holland, Scandinavia, and Greece, where churches have set up homes for them. The Methodist Committee has helped in several instances.

The reception of refugees usually includes physical care (medical service, food and clothing), vocational training, educational opportunities, counselling, job placement, and integration into the church life of the communities. In the United

States this is done by Church World Service, working closely with denominational groups like the Methodist Committee for Overseas Relief.

Immigration is possible only when the churches do their part. Refugees may be ready for a move, with all the tests passed, but nothing happens until they get sponsors. Even where the governments were reluctant, at first, to work with the churches, they have come to appreciate the help that churches can give in finding jobs for refugees and facilitating their acceptance into the communities to which they go.

In some instances refugees lose interest in the Church, because of their experiences in the homeland from which they came. In more instances, they develop a new interest in the Church. For example, the influx of refugees into Austria from Communist countries doubled the membership of Lutheran churches in a 10-year span. Many refugees brought in by the Methodist Committee have joined Methodist churches in the United States and taken an active part.

WHAT OF THE FUTURE?

No immediate end of the refugee problem is in sight. There are four major refugee groups —2,000,000 in camps in Austria, Germany, Italy and Greece; Palestinian refugees who probably total 925,000; some tens of thousands of refugees of European origin in the Far East (10,000 White Russians in China, and half of them have visas for other countries); and 700,000 Chinese refugees in Hong Kong. Besides, there are 70,000 Algerian refugees in Tunisia and Morocco.

Dr. Rees estimated that 1958 would close with something like 200,000 refugees moved to new homes, with the help of all agencies.

George L. Warren, adviser on refugees and displaced persons to the U. S. Department of State, sums up: "We must face up to the realization that, for the forseeable future, we will, in all likelihood, always have refugees in some part of the world.

"We will have them until we devise a formula for eliminating man's inhumanity to man, until we have eliminated war and religious, racial and political discrimination and even natural catastrophes. We must plan, and budget, not for refugee emergencies but for refugee normalcies."

Gaither P. Warfield, director of the Methodist Committee for Overseas Relief, adds: "We Methodists are endeavoring to resettle a fair share of those refugees who seek asylum in the United States. We know that our churches want to make their contribution toward solving this world-wide problem, and we are sure that the experience of welcoming these people, as well as the people themselves, brings spiritual blessings to our congregations."

Is there a place for the altar?

A PAN



No . . . we don't sacrifice

By ILION T. JONES
Professor of practical theology, San Francisco Theological Seminary, San Anselmo, Calif.

LET US assume, for the purposes of this discussion, that the word "altar" means a piece of ecclesiastical furniture on which sacrifices are offered. Let us assume further that we are talking about Protestantism, and that this refers to those Christian churches which take their standards from the New Testament. On such assumptions there is no place for such an altar.

When Christianity, after emerging from its original Jewish matrix, became full grown, it discarded as unnecessary and outgrown a number of features of the Hebrew religion. Although there are parallels between the Old and New Testaments and they possess a common fund of religious ideas, the two Testaments cannot be equated. Christianity was not a mere duplication or continuation or reconstitution of the old Israel. Rather, it was a radical departure.

One of the important features of the Hebrew religion which the Christians discarded was the Temple system of sacrifices. In *Spirit and Truth* (out of print), a study of the genius of Protestantism, Karl Heim shows that Christians did away with the human priesthood "for ever."

When the early Christians embarked upon their mission to the Gentiles, as the book of Acts and the epistles of Paul reveal, they did not require converts to offer sacrifices. The book of Hebrews was written primarily to show at what points and in what particulars Christianity had advanced beyond Judaism. The author specifically

states that the priestly system of sacrifices was outmoded by the perfect sacrifice of Christ for the sins of mankind. That sacrifice was once and for all final and needed no repetition. Christians made no sin-offering for themselves. They only accepted the sacrifice of Christ as the Atonement for their sins.

Although the New Testament Church considered the death of Christ to have fulfilled the purpose of the Old Testament sacrifices, it interpreted that death as a sacrifice of a different kind. Christ was not offered on an altar by a priest. He offered himself. In the death of Christ, God revealed himself as a forgiving, redeeming God.

Both Jews and Gentiles could best be taught this great truth by analogous references to the sacrificial terminology and practice of the old way indicated Christianity had set up a comparable sacrificial system.

At the same time those early Christians spoke often of sacrifices of a higher order than material sacrifices. These they called "spiritual" sacrifices: The offering of self, of prayers and thanksgivings to God, of "the fruit of lips" (Heb. 13:15), of generous and unselfish deeds.

The expression, "We have an altar" (Heb. 13:10), is widely referred to as proof that the Christian church intended to continue, at least in principle, the idea of material sacrifices. Capable exegetes, like A. S. Peake, Marcus Dods, James Moffatt, and others, show that the passage in which this expression occurs actually says that Christians do not have an altar in the ordinary sense. The author of Hebrews was making no reference whatsoever to the Communion table or to an altar in a place of worship. The altar referred to was not on earth but in heaven and was of a different kind.

Many Protestants now commonly interpret the Lord's Supper to be a sacrifice; not an actual immolation, of course, but the believers' offering of themselves in thanksgiving and praise to God, and of the symbols of Christ's sacrifice. So it is claimed that Christ established the Supper as a liturgical rite to be the Christian substitute for the old sacrificial system.

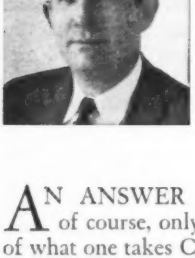
Throughout Apostolic times the Lord's Supper was observed as a fellowship meal and regarded only as a reminder of Christ's atoning death and of his spiritual presence. There is no evidence in the New Testament that the Christians thought of the bread and wine as *their* offering to God, or *their* re-offering of Christ to God. The Supper was their remembrance and proclamation of God's offering of his redeeming love in Christ.

To be sure, the Supper quickened their mood of self-sacrifice, as it always should. But it was not a sacrifice and the table was not an altar. At an altar men offer something to God: At the Supper men receive something from God.

So, if New Testament worship

is taken as the standard, Protestantism can have no place for an altar.

To try to transform the table into an altar and treat it as such, or to interpret it as a Christian counterpart of the old sacrificial system, is to try to squeeze Christianity back into the Jewish matrix from which it emerged, to bring into the stream of Christian thought ideas alien to its genius, and to begin the process of retransforming evangelical Christianity into some form of quasi-pagan religion. "Any doctrine of material presentation made by man to God," says Bishop Yngve Brilioth of Sweden in *Eucharistic Faith and Practice* (tr. by A. G. Herbert, Macmillan, $3), "must involve the paganizing of the Church's worship."



The heart of the Church

By PAUL S. SANDERS
Associate professor of church history, Vanderbilt University Divinity School, Nashville, Tenn.

AN ANSWER can be given, of course, only in the context of what one takes Christian faith to mean. If that implies a faith rooted in the biblical tradition, it would seem impermissible to draw one's presuppositions from alien sources. In writing this, I and the person who says, "I don't see why I can't be a decent fellow whether the church has an altar or not" are simply addressing ourselves to separate questions.

We are all agreed on one thing: We do not need an altar for actual animal or cereal sacrifices. But even as we say with Hebrews that "by a single offering [Christ] has perfected for all time those who are sanctified," we need to realize that, while Christ's sacrifice has wonderfully superseded the sacrifices of the Old Dispensation, the mystery of sacrifice has not been rendered obsolete.

Doubtless we all think we are agreed on another thing: We have discarded an understanding of sacrifice which implies that God is pleased or persuaded or placated by our offering (or by Christ's instead of ours).

It would be well if that were true. There is no biblical basis for such

a view, in any event; for the normative intent of Israel's sacrifices was not propitiation but expiation: the imparting by God of forgiveness, vitality, and holiness through sacramental participation. Sacrifice is a term not of the law court but of the sanctuary.

Yet, ironically, just that person who says most emphatically that we need no altar frequently is the one who appears to think by his "sacrifices" to secure acceptance before God. And is it not possibly the case that just those versions of Protestantism which reject genuine sacramentalism have proved most susceptible to a revival of works-righteousness? If the presence of the altar has not guaranteed the faith against anthropocentrism, just as clearly its absence has not done so.

It may be hoped that we are all agreed on a third thing: We have no need of an altar which is only a piece of furniture, included because it is now fashionable, or for architectural reasons, or because we hope to elicit certain subjective responses and create a mood.

I judge the point at issue to be this: Is there an essential core of Christian faith which is most suitably, not to say almost necessarily, proclaimed and expressed by means of the altar? It seems to me there is.

Biblical faith centers upon sacrifice: God's self-revealing, self-giving movements toward us, and our response, recognizing ourselves as called and enabled to give ourselves wholly unto him. His love for mankind is made known in the sacred history, reaches its climax in the death and Resurrection of Christ, and is implemented through the Covenant Community by the Holy Spirit.

If something like this be the heart of the Gospel, then we Christians are indeed a "royal priesthood, a holy nation," called to "declare the wonderful deeds of him who called [us] out of darkness into his marvelous light" (1 Pet. 2:9).

The church, constituted by the grace of God, exists as the holy community, deriving its life from its living Lord and offering itself individually and corporately in union with his sacrifice, as living proof of the efficacy of the Gospel for reconciliation of man to God.

To preach the Gospel is the primary mission of the Church. This it does by being itself, by proclaiming the good news through Scripture, preaching, and sacrament, by reaching out to the world with mind and heart and hand, and by enfolding within its common worship the sins and hopes, the problems and accomplishments of the world, the obedience and the backslidings of the Church, together with its praise and thanksgiving, in reliance upon his never-failing promise—one common act of sacrifice to him who loved us and gave himself for us.

The whole life of the individual

Christian, integrated with the total life of the Christian community and all set within the frame of the yet-to-be-redeemed world, comes to focus in the Lord's Supper. Here, Sunday by Sunday, is re-presented in our midst, in time, the one sacrifice of Calvary, the eternal sacrifice of him who is both priest and offering. Here he offers himself for our participation. We enter into his death and Resurrection by laying upon his sacrifice that of ourselves, rising with him to newness of life.

Nor is this merely "spiritual" experience. Christianity is not a spiritual religion, but a religion of revelation and reconciliation through the actuality of history. We are addressed by God not as "souls" but as selves and we can respond only as whole selves. The union of "material" and "spiritual" is intrinsic to our Gospel.

The bread and wine of the Eucharist are not, then, only incidentally appropriate as the peculiarly Christian means of grace. Nor is the Church described as the Body of Christ only metaphorically, any more than God's appearing among us in Christ was only *seeming*.

To be sure, our understanding does not extend to purely rational explications of the central mystery, but just as surely there is no justification for arguing that Christian experience would be the same regardless of the mode of God's revelation and the means of grace intrinsically related therewith.

Certainly altars of wood or stone, apart from living faith, are worse than nothing. This is hardly the same as saying that living faith is normatively elicited, sustained, and propagated apart from Christ whose altar it is. (Even the revivalist in camp meeting spoke of the altar—the sapling railing where penitents were "prayed through" *and* the Lord's Supper received.)

One is tempted to say not that a church needs an altar but that the altar, rightly understood, is the heart of the Church and that a building exists merely to shelter it and the people of God who gather around it.

Why has not one asked, "Is there a place in Protestantism for the pulpit?" Why not give up the pulpit, put the altar in the church's center and proclaim the Gospel by action and word from a common center. It is surely one and the same Christ who is preached through Scripture, sermon, and Eucharist.

Preaching would not be eliminated or vitiated. On the contrary, were the present isolation of preaching from sacrament overcome visually, its all-too-frequent isolation from the cross theologically might possibly be overcome. Some of us might be emboldened to venture from the altar (as hardly ever we do from the pulpit) into shop and field and street, "consenting to be more vile" that perishing multitudes may look up and be fed.



THE WORLD WE LIVE IN

By JOHN C. BENNETT

The perplexing world problems of these times call for some rethinking within the Church.

IN EACH GENERATION the Church must keep asking about the relation between the deep universal problems and the particular situations which create new difficulties for humanity—and for the communication of the Gospel. To address ourselves to the new alone is likely to encourage us to deal chiefly with symptoms. But to deal only with the old and the perennial is likely to cause the Church to be irrelevant at the points of greatest immediate perplexity.

Any one generation inherits the consequences of the sins of past generations. These consequences have gained considerable momentum over the years, and they create problems the solutions for which require far more than the inner change of living persons.

It is not enough to call all living individuals to a right relationship to God, to a radical dealing in their personal lives with the perennial distortions of humanity. The spiritual individualism which is the burden of much Christian teaching, and especially of conventional evangelism, does not take seriously the special problems which call for specific attention and fresh illumination.

The present conflict between the Communist and non-Communist worlds is greatly aggravated by the new forms of power, but it is also

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made overwhelmingly difficult by the sins and failures of men in other periods when capitalism was most exploitative and when the imperialistic domination over the peoples of Asia and Africa was most oppressive and humiliating.

We live at a particular point in a series of vicious circles. We contribute our own share of greed and pride and folly to these vicious circles, but we cannot expect to find a way out of them unless we deal in the most specific terms with the contemporary ideological conflict, with the arms race, with the social and economic needs of half the world with the peculiar competition in national self-righteousness between Russia and the United States.

UNDERSTANDING that the Church should emphasize both the perennial and the contemporary human problems, I see four aspects of modern life which condition what the Church must say and do.

1. We have certain spiritual presuppositions about the meaning of life. Some of these have been underscored by the fact that the United States is in the midst of a much advertised revival of interest in religion, even of interest in the Church.

The most important thing to say about this revival is that, while it tempts the churches to ride a popular wave and to reflect rather than to transform the religiousness of the community, it does offer the churches an undreamed of opportunity. The question is how far the churches can so mediate the Gospel of Christ that this widespread religious openness or interest is transformed into faith and commitment.

2. Our technological advancement has its spiritual dangers. We live in crowds which respond to the same mass media. We are other-directed by a culture that is dominated by great organization. We are conformist because of our inner insecurity. We are haunted by anxiety. We are lonely in our cities and suburbs with little experience of stable community life; our families are so mobile that they never develop roots anywhere; our relations with our neighbors are friendly on the surface but superficial; discipline and structure have disappeared from family life with the younger generation frustrated by its very freedom.

Habits of living conditioned by a technological society tend to make men sick in spirit. If they retain a structure of faith and thought which gives meaning to life, this can be an antidote for this sickness, but too often this has gone. Where we have the revival of religious interest there is often a desperate attempt to recover this antidote.

One aspect of this new culture that has especial importance in the United States is what we have come to call "the economy of abundance." If the American economy succeeds

in preventing socially destructive depressions and proves capable of achieving considerable stability, the next great problem will be the problem of endless economic productivity.

Some of the older issues of the social gospel have lost importance, but here is a new type of issue that needs great emphasis: the effect of a technological culture upon families, upon the spirits of people, upon their morale and their purpose for living.

We are caught in these difficulties together, and most of all on a parish level we can work together to find concrete adjustments, compensations, and transformations.

3. Ours is a period of social revolution. The first word to say about this revolution is that it has been long overdue. The shift of opportunity and power to the neglected and exploited majority of the human race is a victory for the justice of God.

The industrial workers of the West were the first to make their claims and aspirations heard. In these countries the impulses of democracy transformed capitalism. Both Britain and the United States have a welfare state, but Americans can hardly admit it officially.

In many other respects the United States, which is the stronghold of capitalism, has modified its capitalistic economy for the benefit of all classes.

In the new nations of Asia and Africa there is, of course, a more far-reaching revolution which carries great promise as well as great dangers. These nations have the task of developing new political institutions which are stable and efficient enough to solve staggering economic and social problems. The churches in countries which have much higher standards of living have an enormous responsibility to develop in their own people understanding of what these new nations now face. This should go with a willingness to help without attempting to control or to use the peoples that are helped.

A part of this social revolution is the new capacity of the colored peoples of the world to put the white race on the moral defensive. This represents one great moral gain at a time of moral letdown. This is true internationally and it is true within some nations, especially the United States. The churches in this country have as one of their major problems in teaching, pastoral care, and strategy this problem of overcoming racial discrimination and segregation in the church and in the communities as well.

This social revolution necessarily raises the question of Communism, for Communism has its only prospects for success in the countries which must quickly develop stable and effective governments and overcome the poverty which until now has seemed their inevitable lot. But

it casts its shadow over the whole world because of the conflict between nations with which it is so closely related.

Among the Christian churches in the West there has been a much too single-track policy of negation, and it has not worked very well. To make the institutions of freedom work in countries which are proud of them now seems to be the first thing. To give positive help in an understanding way to the nations which are tempted to think that Communism alone can solve their problems is the second thing.

The churches should be sophisticated about Communism and not be misled by its propaganda and its illusions, and yet they should not take so rigid an attitude that they cannot see that second generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their ideology and therefore less a threat to the freedom of their neighbors.

4. Humanity as a whole is threatened by nuclear destruction. This is something quite new. Christians in other periods have expected an early end of history, but this was to come by a redemptive divine act and not by human sin and folly. We face this threat in the midst of a vicious circle of ideological conflict and mutual distrust and this compounds the difficulty.

Have we even begun to consider the spiritual effect upon nations and churches if we live for decades with the assumption that at any moment we may be destroyed while we let loose the forces of destruction on scores of millions of our neighbors? What will this do to the faith and to the conscience of men, to their conceptions of the providence of God, and to their moral sensitivities? I raise these questions without implying the answers, but it is difficult for me to believe that the answers can be favorable to our humanity.

YET God created this trapped human race in his own image and God identified himself with this race in Christ. Against the background of this faith the Church must work its way through this problem, not primarily as a problem of survival but as a problem of preserving our humanity.

It is the priestly and pastoral responsibility of the Church to help its members and the nations in which it works to avoid panic.

It is the prophetic responsibility of the Church to help its members and the nations in which it works to think and feel differently about the world struggle itself and about the nuclear race. May I make a few suggestions:

1. Citizens of the Western nuclear powers should put the direct effort to break through the stalemate of the cold war and the arms race in the place of highest priority.

Until now they have seemed to give this priority to complete victory over their opponents.

2. They should recognize more clearly than they do that the most effective power of Communism is its promise of a quick social and technological revolution to countries which are in great need of such radical changes. Against this type of Communist power all our military preparations are secondary.

3. They also should show more empathy in relation to the Russian fears of attack, fears which are in part a matter of dogma but which are greatly strengthened by the Western emphasis upon bases that surround the Soviet Union and by the continuous expressions of hostility against that country. It is time that we took seriously both the natural fears and the legitimate aspirations of great nations even though they are Communist nations.

4. They should make clear that we accept the fact that, in Russia and China, Communism is a vast human experiment that will have its day, that our chief hope for freedom is not in any counter-revolution, or in attacks from outside, but in the changes that come over a second generation of Communists, as fanaticism wanes and as they become pre-occupied with constructive tasks in building their own societies.

I realize that each one of these changes of emphasis depends upon judgments which cannot be deduced from the Christian Gospel and that there is room for differences among committed Christians about them. I offer them as indications of the kind of rethinking that needs to be done now within churches and nations—perhaps most of all within my own nation.

Surrounding all of them there is another area of rethinking that is required. It is the recovery of a sense of moral limits to that which Christians will do or sanction. At the moment we are perilously near proclaiming, by the policies to which we do consent, that there are no such limits whatever, that all things are permitted when once a nuclear war has begun.

This repeal of moral limits in the ultimate crisis casts its shadow on our decisions long before such a crisis comes. We see this in the callous willingness to sacrifice large numbers of future persons in nuclear tests so long as they are relatively a small number in comparison with all future persons and so long as they are spread over an extensive period in the future.

This world in which we live is one about which Christians can never be cynics or live without hope. It is God's world and the Church exists to mediate the grace and truth of Christ to all men at the point of their darkest sin and of their most perplexing problems. Let us begin by facing this sin and these problems as they are.

These laymen are learning to be more than "spectator" Christians.

the yokefellows

By FRAN EWARD



J. T. Seamands has an interested audience at a Methodist youth retreat as he talks of the missionary work in India.

LAYMEN, through voluntary discipline and small redemptive fellowships, are finding the supreme satisfaction of a "ministry" as homemakers, writers, physicians, factory workers, teachers, salesmen, and businessmen. They are becoming "assistant pastors," and they are leading what some have termed a "20th-century reformation."

The spiritual impetus they have found is nothing new. The first Christians were laymen following a carpenter turned evangelist. Few will deny that Christianity took its

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first seven-league steps not because it was so big, so professional, so organized, so efficient but because it was so small, so personal, so spontaneous, so committed.

Methodists will recall the power of John Wesley's class meetings and societies in the 18th century.

One group that has practiced lay ministry for 300 years is the Quakers who, until comparatively recently, have had no professionally trained clergy. Many of the Society of Friends are both "recorded ministers" and farmers or chemistry teachers or businessmen. They find nothing inconsistent in the combination.

For some laymen, however, it is not so simple as that. Though they belong to a church, put something into the collection plate on Sunday, teach a Sunday-school class, or work hard in the Woman's Society, they still are extremely shy about being weekday evangelists. They would like to be Main Street ministers, but they don't know how to go about it. They are concerned but confused.

For such there can be real encouragement in the developing lay movements of our time. Yokefellows is only one of several. The Catholics have their Christophers; the Episcopalians their Parishfield; the Baptists their Disciple Plan; and there are also interdenominational groups such as Wainwright and Kirkridge in the United States, and others abroad.

Yokefellows cuts across denominational lines. Among the thousands who wear the little gold yoke pin in their coat lapels are Methodists, Episcopalians, Quakers, Presbyterians, Church of God members, Evangelical United Brethren, Baptists, and Disciples. They don't argue doctrinal fine points, methods of church government, or forms of worship. They are united on a much deeper basis: the determination to be more than "spectators" in the Christian cause.

Both laymen and clergy are included in the Yokefellow movement—not a new denomination, but a new order. It is far from ascetic, like monastic orders of other years. It is rollickingly human, in fact, not removed from life but head over heels in its involvement with everyday concerns. It is not designed to draw people away from their own churches, but to put them to work with new enthusiasm, motivation, and practical "know-how."

The founder and current president of Yokefellow Associates is a Quaker, Dr. Elton Trueblood, professor of philosophy at Earlham College. The headquarters is a gracious old house at the edge of the Earlham campus.

About five years old, Yokefellows is a loosely knit organization. You don't pay dues or serve on committees. You do become a card-carrying Christian, voluntarily submitting yourself to certain minimum disciplines.

When you say you want to be a

Yokefellow, you sign a card that calls for the discipline shown on page 25.

You are not encouraged to sign such a card lightly but only after serious deliberation and sincere commitment. The card is not copyrighted; for Yokefellows hope that many other groups will make adaptations of similar disciplines and spiritual reminders.

For several years Yokefellows contented themselves with sponsoring annual conferences for laymen and week-end retreats at Yokefellow House in Richmond, Ind. Recently, they established the institute of Universal Ministry, probably the pioneer lay seminary of the country. The Lilly Endowment, of Indianapolis, gave an initial grant.

The director of the Yokefellow Institute is a Methodist minister, the Rev. Samuel Emerick, of the North Indiana Conference. He serves under special appointment of Bishop Richard C. Raines.

Sam Emerick took on this new job because he became convinced that so much of the "salt had lost its savor." He says he saw the need in the average parish for definite help in the spiritual revitalization of the church members. In one church he saw what happened when 10 Yokefellows began growing in dedication of time, talent, and money. Now he believes that the present hope for the church lies along this path of small redemptive fellowships within its membership.

To Yokefellow House come groups of young people, pastors, married couples, for retreats and institutes. Bishop Raines brings Methodist lay groups and recently sponsored a week-end retreat for Methodist students from Indiana colleges who met to consider especially vocational choices. Presbyterian Dr. Vaughn Scott frequently brings groups of physicians. Christian writers hold seminars at the house.

There is nothing pious or sanctimonious about a week-end or a middle-of-the week program there. The coffee flows as freely as the good conversation. Logs crackle in the fireplace, there is storytelling and laughter, as well as silence and worship. A Yokefellow, Leona Boyd, the housekeeper and cook, "ministers" not only with superlative food but also with a rich contralto voice.

In summer guests enjoy bowling on the green at the side of the house. They enjoy the meditation seat in the formal garden.

Dr. Trueblood and Sam Emerick don't lecture or "preach" at institute sessions. They do serve as discussion leaders and bring in other well qualified resource persons. The best number for full participation, these leaders feel, is 12. That is the number that can be lodged at the retreat center. When larger groups come, they must obtain outside housing.

Institutes are of two kinds: week-end and week-long. In the Friday-to-Sunday meetings such topics may

Disciplines

1. *The Discipline of Prayer.* To pray every day, preferably at the beginning of the day.
2. *The Discipline of Scripture.* To read reverently and thoughtfully, every day, a portion of Scripture.
3. *The Discipline of Worship.* To participate each week in the worship, work, and fellowship of a local church.
4. *The Discipline of Money.* To give a definite portion of my annual income for the promotion of the Christian cause.
5. *The Discipline of Time.* To employ my time in such a way that I do not waste God's gift, but make a daily Christian witness, particularly in my regular work.
6. *The Discipline of Study.* To develop my understanding and insight by regular study.

be studied as "The Logic of Christian Belief," "The Relevance of the Bible for Today," "The Resources of Prayer," "The Christian's Mission in the World," "The Ministry of the Laity," "The Significance of One's Christian Commitment on His Daily Decisions."

The week-long institutes provide more intensive training in creative Christian work and tackle such practical subjects as: religious public speaking, leading discussions, Counseling techniques, private and public reading, on-the-job relationships, organization skills, and developing and organizing small fellowships and special prayer groups.

Yokefellows try to avoid projects, in the usual sense of the word, but quietly do imaginative good deeds as a group. For example, a few of them took up a quick collection to buy a modest car for a Yokefellow couple, two young Japanese workers struggling to build a Christian church in Tokyo. They publish pamphlets on how to start small Christian fellowships and methods of reading the Scriptures. They have "task forces" that go out speaking.

What happens to people after they have been "exposed" to the Yokefellow idea or attended a Yokefellow retreat or institute?

Almost always they increase their financial contributions to their church, sometimes as much as 100 per cent. They go back to their congregations and take on new jobs serving on the board of stewards, teaching kindergarten classes, or becoming zone leaders calling in the homes of newcomers and neighbors. They establish daily times for Bible reading and prayer.

More than this, they examine themselves to see how they can serve uniquely where they are with what they have of personal talent.

There is the young architect in Trinity Methodist Church, New Albany, Ind., who has resolved to give a proportion of his time to designing new mission churches.

There is Dr. Truman Caylor of

Bluffton, Ind., who came up with the idea that retired physicians might serve a "sabbatical year" in mission hospitals, and he has taken his concern to the Methodist Board of Missions and to the Indiana Medical Society.

Yokefellows at Irvington Methodist Church, Indianapolis, have set themselves an ambitious discipline of study which includes 30 hours a "semester."

Covenant Presbyterian Church located in Springfield, Ohio, has five Yokefellow groups. One helped the pastor set up a dial prayer system which receives 1,000 calls daily for the recorded prayer. Another has adopted a food and clothing assistance project for German pastors. A third group specializes in the ministry of prayer for the ill and has achieved some thought-provoking results.

First Presbyterian Church, Fort Wayne, Ind., has nine Yokefellow groups. One, after studying William Law's *A Serious Call to a Devout and Holy Life* (Westminster, $2.50; Everyman's 91, $1.85, paperback), decided it was perhaps a too difficult discipline of reading for the average Christian; so they have edited and published a simplified and abridged version of the classic.

Yokefellows are quick to express the values they have received from their fellowship. For instance, Lyle Cotton, of First Methodist Church, Bluffton, Ind., learned the value of silence or rather stillness. He says, "I have sung many times, 'Be still and know'; but, until the Yokefellow retreat, the true meaning of this had eluded me. I am adult superintendent of Sunday school and responsible for a 10-minute talk before general assembly. Since our retreat I find it easier to assemble my thoughts and ideas because of the faith and confidence I gained at Yokefellow House. Wearing the Yokefellow pin in public has opened lots of interesting conversations and given me the opportunity to say what it stands for and what I believe in."

Harassed homemakers will understand the woman who wrote after such a retreat: "It was a delightful experience. The atmosphere and environment was one of peace and quietness that busy mothers seldom find in this day and age."

Methodist Daniel F. Evans, an assistant store manager in Indianapolis, reports: "A week-end at Yokefellow House is a delightfully informal yet incisive exploration of the intellectual basis of Christianity. No other experience in my adult life has been comparable to it and none more helpful in understanding and believing in Christian principles and their application to today's life."

"This is something we could not now stop if we wanted to," Elton Trueblood says. "The demand today for a movement in *depth* is so great that it must be met in one way or another. God seems to have shown us a way."

Time for Ministers to Take a Stand?

By PHILLIP E. WEEKS

Methodist Pastor, Gainesboro, Va.

"WHAT IS YOUR own view concerning the race issue?" one of my parishioners wanted to know. "The time is going to come," he added, "when you and other Protestant ministers are going to have to speak out."

I wonder if that time has not already come.

Ever since World War II, prophets in the South have declared that our legalized segregation was nearing the end. We in the Church could easily foresee this. Yet we have hesitated and refused to seek the will of God for our region. We did not believe that the Church could usher in the "Kingdom of peace and good will among men."

I was reared on the edge of the tobacco belt where the Negro population is large. I come from an environment which bred contempt and prejudice toward people of color, and I, too, harbored racial antipathy. And, then, one day I saw that when Christ died for all men, Negroes were included.

We Virginians have been employing "massive resistance." We have been wondering why Kentucky and Tennessee and North Carolina were willing to give in to the Supreme Court decision and start integrating their schools. But we are doing more than merely showing nine justices who is "boss." We are showing the world how we regard people of other races.

Can it be possible that a native in dark Africa will overlook the way we are treating their fellow men in America?

In my hometown there were three high-school principals—two white and one Negro. The two white principals had masters' degrees, and the Negro principal had an earned doctoral degree. It was hard for me to think of the black educator as being inferior to the white educators.

It may mean strife and hardship for a minister to advocate that a Negro is a brother in Christ. Paul knew what it was to be scourged; "nevertheless he was not disobedient to the heavenly vision." He had to readjust his views and we must readjust ours.

Therefore, to discriminate against a single one of God's children on the basis of race is to discriminate against the Creator.

The task of the Church is to transform people of every race, black and white, into a fellowship as enduring as the love of Christ.

Our Perennial Sit-Down Strike

A Sermon by EWART G. WATTS

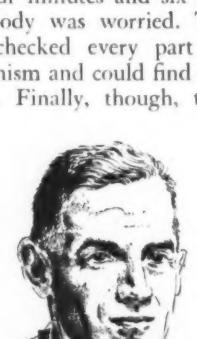
ONE DAY, as I was re-reading the Gospel accounts of the Crucifixion, I came to a clause in Matthew which made me realize all over again that the forces which crucified Jesus are still very much at work today. I read these words: "Then they sat down and kept watch over him there." And I thought: "Those who sat back and did nothing were just as responsible for the death of Jesus as those who drove the nails."

And, today, God suffers just as much because of the sitters as he does from the sinners.

The sit-down strike has been the most powerful and effective instrument used by unions. Just by sitting down and doing nothing, they some years ago disrupted the entire automotive industry.

One Sunday, we had to start our church service without electric lights or organ. Investigating, I found that the stoppage of power was caused by a bird's nest which had been built in a sub-station transformer. The bird, building the nest, had carried in small pieces of wire that served as conductors between the power line and a steel girder. This created an arc and grounded the power line. That nest, just by sitting on the power line, had done as much damage as some saboteur or vandal.

Several years ago London was thrown into confusion because Big Ben, the clock on Parliament tower, lost four minutes and six seconds. Everybody was worried. The experts checked every part of the mechanism and could find nothing wrong. Finally, though, they re-



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ported that 16 starlings had been sitting on the minute hand of Big Ben at the same time. The bomb that fell on the Parliament building during an air raid made Big Ben lose only two or three seconds. What Hitler couldn't do in the *blitz*, 16 starlings did by just sitting.

It is all quite plain. Jesus said, "He who is not with me is against me." "He who does not take his cross and follow me is not worthy of me." "Every tree therefore that does not bear good fruit is cut down. . . ."

And his death was brought on just as much by the indifference and unconcern of those who sat back and watched, as it was by the scheming religious leaders and the cold-hearted Roman officials. Those who were not with him in that hour were against him.

Dean Inge says that too many 20th-century Christians are singing Reginald Heber's great hymn with these concluding words:

They climbed the steep ascent of heav'n
Thro' peril, toil, and pain:
O God, to us may grace be given
To travel by the train!

We want to follow Christ all right; but not unless we can follow him without any special discomfort to ourselves. There is great significance in the fact that the early Methodist churches invited their members to come and kneel on hard, wooden floors; but now we invite them to come and sit on soft, cushioned pews, rarely to kneel at all.

Someone once asked Thomas Carlyle who was to blame for the terrible slaughter and injustices of the French Revolution. He replied: "Everyone, large or small, who had fallen short of their public duty." In other words, all those who sat back and were silent.

If Jesus could speak to us just now, he might say something like this: "It was not in Gethsemane that you were tempted to betray me, but in that hour when littleness took hold of your soul. It was on that day when you failed to stand true to what you knew was right. It was in that hour when you followed the crowd in its careless, self-indulgent way. It was on that day when you hardened your heart to the ideals for which I gave my life. You betrayed me even as you kneeled to pray. There you professed to praise me, while you ignored those, my very own, who starved outside your door. You handed me over to my enemies, as you sang with others within your church, and then went out to misunderstand and to scoff and to hate.

"Each time that you have lived below your best, you have driven in another nail. Each time that you have kept still when you should have spoken of your faith, then you have added another thorn to my crown. Oh—Gethsemane was kind—it did not last so long. Calvary was cruel for those hours long ago; but you go on and on betraying me,

over and over again. And all the time you are sitting comfortably in church congratulating yourself that you are on my side!"

I sometimes think that many of us sit and listen to too many sermons. It might be a good thing if we did have a moratorium on preaching for awhile; because there are so many people who seem to feel that coming here to church and listening to a sermon is doing something for Christ. John R. Mott, the great Christian layman who did so much to create a world unity among the Christian churches, said several years ago: "A multitude of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth."

In other words, people are just like storage batteries. You will remember that before they started putting voltage regulators on automobile batteries, we would often have to protect our battery from becoming overcharged by driving with our lights on part of the time. If you keep charging a battery, without using the power that is stored up there, the inside plates will soon buckle and in time will completely deteriorate. And that's exactly what is happening to a great many church members who come Sunday after Sunday getting a spiritual charge, but then not using this power. Before long, their inside plates start buckling and, in time, their spiritual strength is completely deteriorated.

A CHURCH needs to be a power station but must also be a service station—a place from which men are guided in doing God's work.

There is an old Negro spiritual which starts with an invitation from the Lord to the man who has just arrived in heaven. He says, "Won't you sit down?" And the man replies: "Lord, I can't sit down! I just got to heaven . . . gotta look all around. . . ." It seems to me that this is a good theme song for the Christian . . . "Lord, I can't sit down. . . ."

It's true, as Isaiah said, that "they who wait for the Lord shall renew their strength"; and that only God can give the power which enables us to do what ought to be done. But it is also true God has a way of being closest to those who have already started walking in his direction.

Christ comes alive and is real, only to those who are earnestly striving to walk with him and to work with him. This comes as a startling fact to some.

Probably no group of Christians have realized this more keenly than those in Germany during the last 20 years. Let me give you two examples. In 1930, at the age of 24,

Dietrich Bonhoeffer became a professor of theology in Berlin University. A few years later, when Nazis came to power, he had to choose between acceptance of the new order and conflict. Struggling over this decision, he was reading Jeremiah 45, and he found his answer: "Do you seek great things for yourself? Seek them not; . . . I will give you your life as a prize of war in all places to which you may go."

And so, Bonhoeffer made his choice. Stepping out from his academic detachment, he began to fight in Christ's name. Soon the Gestapo was on his track, and he was imprisoned. In concentration camp he carried on a remarkable ministry among those who each week were led out to die, all the while knowing that his turn would come. Finally, on April 9, 1945, he was led out to be hanged. Earlier, he had written, "When Christ calls a man, he bids him come and die."

Of course, there may not be many of us who will be called to face such persecution and death for Christ. But still it is true that he calls us to come and die. The old, pleasure-seeking self must die. There must be a new birth, before any one of us can actually claim to be a Christian. There must be a new desire to join with him in sharing the suffering and the heartache of all "who labor and are heavy-laden."

This was expressed recently by a Christian lawyer in the Soviet zone of Germany. He was speaking to a congregation on the question: "How can a Christian be a lawyer under such a government as we have?" He said the Christian lawyer cannot stand aloof in a Communist court of law, when the whole law system is unjust and the man accused is innocent by every normal standard of justice. He must put himself in the dock beside the defendant. He must make clear to the Communist court that he, the Christian lawyer, is being accused and condemned along with the innocent man. The court must be made to see that neither Christ nor his Church leaves an innocent man to suffer alone. They carry and share his fate.

In effect that lawyer was saying, "Lord, I can't sit down!" I've got to stand where Christ is standing. I've got to stand there in the dock beside the defendant. If Christ was willing to stand in the dock, to suffer on a cross for me, the least I can do is to stand with him and with all those innocent and suffering people in the world today.

And so, the call comes to you and me today. It's good for us to come together here, where we can sit and look at the cross and talk about what it means. But, if all we do is come and sit, we are driving new nails in the hands and feet of a crucified and suffering Christ.

During the days of the Nazi persecution of the Jews, the story was told of a Catholic church where

members sat back and did nothing to stand against the persecution in their city. And, then, one Sunday when they came to celebrate the Mass, they were startled to see that the figure on the large crucifix above the high altar had disappeared. No one ever found that figure; but, in the Jewish ghetto, there were strange tales of a young Jew, wearing an oriental robe, who appeared occasionally in some unoccupied corner of their synagogue. And one who got a closer look said that his sandled feet seemed to be wounded and bleeding.

We have some figures of Christ in the beautiful windows of our churches. But, if we ever become so engrossed in enjoying the beauty of those places, in seeking our own spiritual power and inspiration, that we pass by on the other side when our attention is called to those who are in need in our own city, in Africa, in Korea, in Hungary, or wherever they may be—if we spend most of our time thinking about our own spiritual needs—then I would not be a bit surprised if, some Sunday morning, we found gaping holes in the church windows where the figure of Christ had been.

Christ cannot stay with those who do little but sit and seek to improve their own spiritual welfare. He stands in the dock with innocent prisoners, with mistreated, hungry, exploited men and women. And if we want to be with him, we've got to stand there too. We've got to say, "Lord, I can't sit down!"

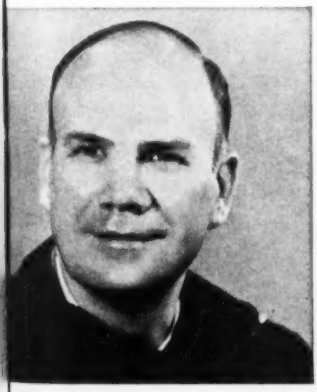
Prayer

Our Father, we thank thee for our homes. It is the joy of every day to us that thou has set us in a circle of loving souls whose lives we can influence and whose purposes we can share. Bless little children, young people, and parents. Be their constant guide and source of strength. Let us ever be grateful for the devotion of loving mothers and fathers who watched over us in our youth and guided us into thy ways. May we never forget our personal responsibility to, and for, children and youth—that we shall be lights to guide them into the paths of righteousness. Bind us together in unity and helpfulness. May no ungentle, ungenerous, or ugly word fall from our lips to mar the life of some child or young person. And may those who are young be worthy of all the finest, and best in the heritage which is theirs. Help them to understand that nothing is perfect except Thee and that they must ever strive to bring about change and growth in life and the world. Amen.

Preparation for your meeting may make the great difference between riot and right action.

OFFICIAL BOARDS AND 'HOT POTATOES'

By RAY W. RAGSDALE



THE WORLD is full of "hot potatoes," the thorny problems in personal and social living that bother our Christian conscience. Some of them we know about only from reading the newspapers; some of them we talk about only in our neighborhood groups or among close friends. If church people are really concerned, then church groups ought to be doing something about these issues.

What can the official board, for instance, actually say and do? While only the General Conference is empowered to speak officially for The Methodist Church as a whole, the local church may freely and properly express itself upon legislation under consideration by the church as a whole.

These are some of the bothersome issues:

A state decrees that churches must submit themselves to a loyalty oath before they are granted tax exemption for their church property.

The Congress of the United States is to consider a bill which, if passed, would make universal military training in peacetime the law of the land.

In a state where marriage mills operate lucratively on its border, a proposal that would eliminate "quickie" marriages is buried in a

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legislative committee and is being killed by a political maneuver.

Pressures are being put on a school board to prevent mention of UNESCO in the classrooms.

The people of a community are facing the issues of local option, fair employment practices, public housing, a strike in industry, or something else.

When such problems in Christian living arise, what does the official board do? How does it handle "hot potatoes"?

Obviously, the first thing to do is to make sure that members of the official board are well informed. Many churches have a continuing program of study and discussion often under the commission on Christian social relations. (See booklet No. 5 *Social Concerns,* in the Local Church Emphasis series, available from the Methodist Publishing House, or write the Board of Social and Economic Relations and the Board of World Peace, 740 Rush St., Chicago 11, Ill., the Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D.C., and the Department of Christian Social Relations of the Woman's Division, 150 Fifth Ave., New York 11, N.Y.)

THE QUICKEST way to wreck an official board meeting is to drop these problems into its lap without warning. Admittedly it is difficult to deal with divisive matters without dividing the fellowship; but it can be done, especially when the members take the trouble to inform themselves.

Preparation for meeting controversial issues may be made in two ways. The best plan is to proceed through one of the commissions or committees of the church or the board of trustees.

Consider the loyalty oath requirement mentioned above. The pastor knows that the church must file for tax exemption in the spring. Thinking "a mile ahead," he may go to the commission on Christian social relations the preceding September and ask it to study the entire situation in preparation for a full and free discussion.

A decision is not to be expected at the end of the first meeting. This is too important a matter to be rushed. There must be time to gather all the facts, to study the underlying philosophy, to examine the hidden implications.

The trustees should be involved in the discussions, also; since they must process the tax exemption papers. If possible, the decision should be delayed until it can be unanimous. Then it should go to the official board.

Here again a decision should not be sought at the end of the first meeting. The matter should be presented first for information and study. Finally, after careful thought, the vote is taken. With this kind of preparation, the action likely will be unanimous or almost so, and the church will have grown in maturity

and ability to handle a difficult issue in a thoroughly democratic manner.

It is not always possible to make such preparation as I have outlined. An issue breaks into public concern overnight. What happens then? How do the pastor and official board deal with the "hot potato"?

A wise pastor will discuss the matter with his key leaders individually and personally, if possible —as a group, if necessary. Let this group decide the procedure whereby the issue can be brought intelligently and without undue emotion before a special meeting of the official board or, if it can wait, before the next regular meeting.

If there is a functioning committee or commission in the area of interest involved, this group should be called into emergency session before the board meets. When a board has learned to deal with great community and world issues, what might have had the effect of inciting a riot will become instead an exciting experience in doing right. But adequate preparation is still important. To ignore or neglect the educational process is to court disaster.

When the time for action arrives, it is essential to have the resolution or motion well formulated. The wording has been chosen with care, eliminating unnecessary discussion of words or phrases. If possible, have the statement mimeographed so that each member of the board may have a copy in his hands when the matter is discussed and debated.

Clearly, the chairman of the board has a tremendous responsibility. If he is inept, confusion will mount and tempers may rise accordingly. If he has a timely sense of humor, that will help greatly. More than once a tension in a meeting has been broken by a well-chosen story or a remark that brings a round of laughter.

The chairman should be careful to guide the discussion in the paths of orderliness. Before the debate he may make a thoughtful statement, reminding the body that dealing with touchy issues requires unusual maturity on the part of the whole group. He may well express confidence that the discussion will take place in this spirit, with members making a covenant with one another that nothing will be allowed to break their fellowship.

It is also his responsibility to get full participation in the discussion. There may be "silent" members who will say nothing in the meeting, but will have plenty to say afterward. This is always unhealthy.

If the chairman senses this, he may suggest division into buzz groups of not more than four or five to draw out the ideas of all present. After 10 or 12 minutes of "buzzing," the board can be reassembled and reports heard from the secretaries of the groups. This device oftentimes draws emotional overtones out of the situation, and

the way is cleared for a thoughtful decision.

When the time for voting has arrived, let the chairman remind the members, before he puts the motion, that they are operating in a Christian democracy in which the will of the majority must prevail. Let him express confidence that the minority, if there be such, will accept the decision in good spirit.

The vote is taken. The decision may not please everyone; but the discussion has been fair and adequate. The church has acted intelligently and courageously. A stranger, stepping into the meeting, could say, "This group makes decisions like Christians."

Actually, it may help for the board members to imagine that Christ himself is sitting in one of the chairs or is standing in the room listening to the discussion. I have known groups that kept an empty chair beside the presiding officer to symbolize this fact.

Then, too, it is helpful when someone asks, "What is God's will for us in all this?"

There remains the task of interpreting the action to the membership of the church. This may be done through a parish paper or a special letter to the entire membership. In addition, the situation may be of sufficient importance to be reported fully from the pulpit.

As a matter of public witness, full information should be given to the press. If possible, a typewritten news release in journalistic style should be prepared and distributed to the paper or papers. If the board's action is news, it should be reported; and in the interest of making the most favorable witness possible for the cause of Christ, the news agencies should be supplied with all the facts.

In all these matters balance is important. An official board that spends an undue amount of time on controversial issues is missing its purpose just like the board that never gets beyond matters of budget. The control lies with the pastor, the board chairman, and the lay leaders when the agenda is being planned. These three should determine the timing and importance of issues to come before the board.

Modern Money-Changers

A layman moved to the suburbs and took part in the plans for organizing a new church. He later summarized the arguments: "A church will be good for property values, will bring down the rates for burglary insurance, and if we do not build a church of Denomination X, then Denomination Y will move in and attract a lower class of people."

One might guess that the Lord Jesus has not yet succeeded in expelling the money-changers from the temple.

—Andrew W. Blackwood, Jr., in *The Holy Spirit in Your Life* (Baker)

Should a Minister Marry?

By MARTIN S. PRATT



CONTRARY to popular assumptions, Methodist ministers are not compelled by church law to marry. The 21st article in our Articles of Religion (¶ 81, *Discipline*) speaks to the point: "It is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness." The minister alone must decide for himself in which estate of life he may best serve God and man.

John Wesley was attracted by several women, though it may be doubted whether he actually fell in love. He was well past 40 when he finally married, and his wife turned out to be about the worst minister's wife in all of unmerry England. If I were asked to point out the single greatest error of judgment in Wesley's life, I would not hesitate to say that it was his decision to marry Mrs. Vazeille.

It has been my good fortune to preach a little from the Eastern Seaboard to the Pacific Northwest, and, as a bachelor minister, I have been amused at the attitudes of some of the district superintendents.

One harangued me for more than an hour on the "absolute necessity" of getting married. He suggested that I "start courting with two fists." Another told me that he positively would not appoint a bachelor minister; he did not have a church that would accept one. Another informed me that the people had built and furnished nice parsonages for the minister—and they expected their preacher to bring a wife and several children to live there.

Still another advised me that there was only one condition under which he would appoint a bachelor minister—that he was deeply engaged in a "sure-fire" romance and

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could guarantee that the girl would become his bride within three months. One more was "skeptical." It seems that one minister, who had promised to get a wife as the condition of his employment, could not fulfill the agreement. And another one was "afraid"—lest some scandal break loose during his tenure.

Despite a very hazardous obstacle course, I have nevertheless managed to get a few assignments. (Of course, they were posts which no one else would have!) The only reason superintendents have appointed me is simply because they could not find a married minister.

I have served in spots where the bachelor minister is truly needed, and thus I know there is a definite area of service for him in The Methodist Church today. His place is in the small mission parish where his work keeps him busy seven days a week, from morning to night.

Often we make bricks without straw—and we sell them at a price which is cheaper than dirt. In my work, I am always contending with two wolves—one at the front door and one at the back door. Yet, I would not exchange my small mission parish in the heart of an Indian reservation for any of the wealthy or "big" churches of Methodism.

On one occasion, a district superintendent advised me that he would not send a bachelor minister to a certain remote, isolated rural parish. He explained that the church situation was a rugged one, and the weather conditions were deplorable and discouraging. In such a terrible circumstance, he said that a minister needed to have a wife in the parsonage—to whom he could drag his weary feet at day's end and with whom he could talk over the hard facts of ministerial life.

In any small and discouraging mission parish, whatever the circumstances may be, I never feel that I am alone when my tired body finds rest within the parsonage walls at night. I am always conscious of the promise of Jesus Christ: "Lo, I am with you always."

Furthermore, my faithful dog "Ranger" is constantly at my side—and especially at our mealtimes. "Ranger" is my co-partner in the parish work. When the problems are heavy and burdensome, I take time out to talk them over with "man's best friend." He usually indicates his interest and sympathy by waving his long, bushy tail.

"Ranger" provides me with a few laughs along the way; for he doesn't take the work too seriously. Sometimes, when I go pastoral calling, I leave him at the parsonage to answer the telephone. If he sees some other dogs playing down the street . . . well, he just takes off after them.

You may recall that someone said: "Young man, go West." If you ever hear someone say to a minister, "Young man, get married," my answer is simply this: "You'll certainly miss out on a wonderful adventure, if you do."

THE SERMON CLINIC

HEAVEN'S SURPRISES

THE NEW CHRISTIAN ADVOCATE recently included this quotation: "A medieval monk suggests three surprises that await the saint in heaven: (1) so many will be there that he did not expect. (2) So many will not be there that he did expect. (3) He is there himself." There's a sermon in these striking words worthy of deep thought and serious reflection.

Could this suggest universalism? Could it suggest that all men regardless of their conduct will find their way to the Father's house? Did the saint find the sinner in heaven, to his great surprise? Did he find the man or woman who had hated the things that he loved and loved what he hated?

John 14 reads: "In my Father's house are many rooms." Heaven's a big place, big enough to include all men; and heaven's a personal place. There's a room for you and one for me.

Although it is possible, it is obvious that *all* men will not gain the joys of heaven. The sadness of an empty chair on earth is only a shadow of the sadness of God's empty room in heaven.

But why this first surprise? It lies in the judgments of God as compared with the judgments of man.

"You will know them by their fruits," said Jesus. The good apples go to heaven; the bad ones to hell. Actually, it is not so simple. What about the doubtful apples? It is here the surprises lie. It is in the

This sermon was preached in June, 1957, to a congregation of approximately 175 in a church the preacher had served for seven years. Only about 25 per cent of the membership of young professional people have a Methodist background.

Ministers are invited to send their sermons for appraisal in these columns.

Sermon abstracts will be printed without names of the preachers. But comments and criticisms by teachers of homiletics and other specialists in preaching will be identified.

Usually, these will be digests of sermons, not the full texts. But we trust that this will be helpful in making Methodist ministers, long known as good preachers, into better ones.—*Editors.*

vast in-between area of goodness and badness that man's judgment fails. We judge according to man's deeds; God judges according to man's motives. We judge according to man's accomplishments; God, according to how he tries. We judge according to man's words; God, according to his thoughts. We judge according to man's gifts; God, according to his sacrifices. We judge according to man's work; God according to his tools.

There'll be surprises in heaven. The thief on the cross, he'll be there; the woman caught in adultery, she'll be there; the hated tax collector Zacchaeus, he'll be there; the woman of seven demons, Mary Magdalene, she'll be there. The hated, the persecuted, the despised, the so-called failure of this world—in many instances, they'll be there. The fools of this world often become God's wise men; the babes and sucklings, the philosophers of truth.

So many will *not* be there that he did expect.

Here lies great tragedy. Life's so-called good people—workers in the church, leaders in the community, personalities in world events—missing. Missing in heaven's roll call.

Dr. Lynn Harold Hough in his volume *The Meaning of Human Experience* (out of print) has one chapter entitled "History of the Christian Sanctions." Here he traces the course of history: the greatness and glory of Greece where the human mind came to flower as it had never bloomed before; of Rome and its empire where order and law were established over vast areas; of the Middle Ages when, under the Church, the idea of one world seized the minds of men; of the Renaissance when man's dignity arose from the ashes of the other-worldliness of an ascetic church; of the Reformation which gave to the Renaissance a soul and the Church a moral and intellectual responsibility—and so down through the ages and centuries of history. But, after each age, comes the penetrating indictment: "It was good. It was very good indeed at its high moments. But it was not good enough."

Here we stand. We have been good; we have held high offices in our churches; we have assumed our roles in community enterprises; we have reared a family with a sincere concern for moral convictions; we have broken no commandment; we have been good, in our high moments. *But we have not been good enough.*

"You, therefore, must be perfect," said Jesus. Perfection is our calling, not mere goodness; perfection is our goal, not some halfway house. If we have within us the capacities of a "Paul-like" faith, yet never reach beyond a "Thomas-like" doubt, we are not good enough. We are as much a sinner as the thief on the cross who refused to repent. If we have 10 talents and use only five,

we are as much a sinner as the man who hid his one talent in the ground. Goodness is not a calling, it is only a steppingstone. From the good, we must go to the better, to the best; from the best, to the golden circle of perfection.

Jesus directed his sharpest scorn, his bitterest tirade, his fiercest wrath against the scribes and Pharisees and Sadducees. Because they were bad men? No! Because they were gross sinners? No! Because they were hypocrites? Actually, no! They were good but not good enough. They had traveled the road of righteousness to a socially accepted halfway house and had settled there, desiring to go no further.

"Be perfect!" It's a demanding call; a call from which there is no relief, no vacation, no rest. The farther we walk, the greater the distance to travel. In the state of mere goodness, we are like a green apple, only partially developed and having the power to cause someone, even God, great abdominal pain.

Jesus said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven."

Heaven's third surprise comes in finding oneself there. Even the saint is surprised to find himself within the chosen gates.

Charles Kingsley once wrote an open letter to the young men of his parish. The first paragraph ought to be memorized by young and old of both sexes. It began:

My Dear Young Men:

The human race may for practical purposes be divided into three divisions. First, the honest men who mean to do right, and do it; second, the knaves who mean to do wrong, and do it; third, the fools who mean to do whichever of the two is pleasanter at the moment. And these last may be divided into black and white fools. The black fools are they who would rather do wrong than right, but dare not unless it is the fashion; while the white fools are they who would rather do right than wrong, but dare not unless it is the fashion.

How truly do you understand yourself? Charles Kingsley has written well; but instead of the human race being divided into the three divisions as suggested, I feel there is in each man something of the honest man, something of the knave, and something of both the black and white fool. Paul stated it so concisely: "For I do not do the good I want, but the evil I do not want is what I do."

The sinner and the saint are strange individuals. The deeper the sinner plunges into sin, the less he realizes he is a sinner; the higher a saint climbs the path of perfection, the more conscious he is of his sin. Realizing this fact, John Bunyan in *Pilgrim's Progress* placed beside the gate leading to the city celestial another gate, one leading to the city of destruction.

We are not surprised to hear that the saint was surprised at finding

himself in heaven. The perplexities of human personality, the difficulty of controlling the many drives, emotions, and urges that keep warring within, cause all of us at one time or another to experience frustration, even despair. Pathetically we cry, "Who, then, can be saved?"

If we had only a code, only a law, only a dispassionate standard called perfection to meet, the answer would be one word—few! For the call of perfection is an impossible call. We would be men of imperfection face to face with divine perfection; we would be as a bird given the instinct for flight but no wings for the journey; we would be a creature of time having to fulfill a demand that was eternal.

But thanks be to God, we are not called to a law, not to a standard, not to a code; we are called to a person. We are called to Jesus Christ. He is perfection made human; he is moral law alive and impersonal demands personified. The sting is changed to a song when the call to perfection is transcended by the love of a great friendship. A friend will forgive; a friend will know how we have tried; a friend will carry us "piggy back" if needs be; a friend will transform every "I must" into a glorious "I want."

Heaven's surprises undoubtedly will be many. This much is sure: We know not the password but, if we believe our Friend and Guide who has the cherished word, he will give it for us.

COMMENT

By RONALD E SLEETH, *professor of preaching, Vanderbilt Divinity School, Nashville, Tenn.*

The first question to raise about any sermon concerns its *basic idea.* Is that idea significant? Is it preachable? Does it bring some facet of the Gospel to bear upon our experiences?

My question of this sermon is whether or not the arresting quotation on which the sermon hinges really opens up a significant idea. Many preachers confuse a clever illustration with a real sermon idea.

In this case, the illustration in the beginning unfolds a rather literal, geographical concept of eternal life. I am sure the preacher did not have this in mind, for he goes beyond this idea in the sermon development to the heart of Christian ethics. Nevertheless, as it now stands, I am not sure this sermon is meeting any earth-shaking problem.

Perhaps what is lacking is a clear statement of a thesis or theme—that is, some sharply worded sentence of just what he wants to say.

Next important is *structure.* "If I speak in the tongues of men and of angels, but have not [*clarity*], I am a noisy gong or a clanging cymbal." Clear structure should be the concern of every preacher, and this sermon rates a high mark here. It follows the three-point division of the opening illustration; but, never-

theless, the preacher has let the structure of the sermon stand out clearly throughout.

There is a problem, however, with internal consistency and, therefore, progression of the sermon. In his second point he suggests a perfectionist ethic which he seems to repudiate in both points 1 and 3. In the first point, we learn that God's judgment is not ours. It is the motives, thoughts, sacrifices, and tools that count. (The thief on the cross will be there.) In the second point, it is suggested that we must be perfect. Then in point three, he says that, if we have an "impassionate standard of perfection to meet," then many will not make heaven. The preacher really wanted to say in point 2 that we cannot rest on what we consider good as an entrance to heaven. It is perhaps unfortunate that he placed all of his homiletical eggs in the perfectionist basket in this point.

The *source materials* used in the sermon are very good. He quotes The New Christian Advocate, Lynn Harold Hough, Charles Kingsley, John Bunyan and, of course, the Bible. The sermon is not biblical in the sense that the idea gets its inception and development from the Bible. (Some critics would count this against the sermon because they define all preaching as biblical.) Nevertheless, here is a topical sermon which draws upon a great deal of biblical material to support its basic theme.

The *introduction* is effective in that it is short and arresting. As was pointed out, however, there could be a short statement on why "these striking words" are "worthy of deep thought and serious reflection." Then the introduction would have disclosed and clarified the subject, thus fulfilling the three most important aspects of an introduction.

Actually the conclusion could be strengthened considerably. The sermon has an ending, but not necessarily a conclusion. A strong dramatization comparable to the opening illustration would make the conclusion much more effective.

Every Christian sermon should have the *Gospel* in it. There should be the note of good news. Just what that Gospel is in so many words will reflect different theological interpretations which are not the concern of this criticism. The affirmations of the sermon that God's judgment is not ours and that our judgments may be fallacious are, of course, at the heart of the Christian Gospel.

There are those, however, who would quarrel with the preacher's theology, particularly in the last section of the sermon. Some would feel that Jesus as Friend and Guide would have to be undergirded by Jesus Christ as Savior in order to face the "impossible call." It would be a Savior, not a Guide, who could supply the power (wings) for the journey.

Prayer for the Occasion



Here are points to ponder when you pray in a secular situation.

By JOHN C. SOLTMAN

WE WILL SING one verse of 'America' and then the Rev. Donald Smith will give the invocation."

Members of the club stand. Cigars are held unpuffed. A chord is struck on the piano, and the club pays its respect to country and God—in that order.

Primary responsibility for the group's relationship with the Eternal is in the hands of the Reverend Mr. Smith.

This weekly duty is not the only such exercise for Mr. Smith, if he is typical of ministers across the country. Scores of times every year, his name appears opposite "the grace," "the invocation," "the prayer," on the programs of clubs and lodges, service organizations and military fraternities.

Our attitudes vary, as ministers, toward these "prayers on occasion." A sampling would produce a gamut, ranging from ill-prepared sanctimonious clichés to soul-stabbing prayers like those of Peter Marshall. In the latter category would be the service club prayers which receive the offhand compliment: "Reverend, some of the boys are going to have to give up swearing or drinking or something. You're raising hell with those prayers."

Any discussion of this is fraught with theological peril. A prayer is addressed to God. Honesty and reverence are the only irreducible requirements. But these are prayers to God in the presence of a secular group—a group embracing many for whom these will be the only

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prayers of their week. Whether God is real, whether prayer is valid, whether the Gospel is pertinent—all must be conveyed in these few moments of prayer.

This, then, is the question: How can one make the most of the occasional prayer?

First, let it be brief and uncluttered. Simple and nonecclesiastical words are called for. The expressions which bring a long-established Christian into the presence of God will be a barrier to the man who is unused to prayer. He needs to know how relevant prayer is.

To accomplish this, it is not necessary to sacrifice dignity and good form. This noon-time prayer was used with a club of business men:

Eternal God, so often in the pell-mell pace of our packed schedules, we yearn for an hour of peace . . . for a quiet place to catch our breath and find ourselves again. In this moment of reverence, may thy peace come to dwell among us. And with it may there come the poise of a true son of God, confident in thy love, thy direction, and thy tomorrow. Amen.

Second, such prayers should be timely. They should put the events of the day against the backdrop of eternal values. The Rev. Raymond Balcomb, pastor of First Methodist Church, Corvallis, Ore., opened a child-guidance meeting with:

Almighty God, who has given us little children as a joy and a trust, grant us your sustaining strength and guiding presence, that we may neither falter nor fail in so high a responsibility. Help us to love them with an added tenderness because the days of mortal love are short; to correct them with gentleness; to direct them with sureness; and to see them stand before your presence filled with the fullness of Jesus Christ our Lord. Amen.

It was the climax of the Christmas rush when this prayer was used:

O God, we are so grateful for the coming of Christmas. In the shining eyes of children and the homely story of the birth of a baby, we have reborn our sense of the highest values. Help us not to cherish the sound of cash register bells too much, and to tune our ears and hearts to steeple bells, calling us to faith and adoration. Amen.

Third, occasional prayers should be incisive. If at all possible, they should quickly and surely lay bare some spiritual truth. Some prayers break through the most sophisticated exterior. A serious conversation between an apparently irreligious professional man and a minister was occasioned by this prayer:

O God, help us to trust thee. In birth, in our helplessness, thou didst give us life and breath. In death, in our utter weakness, thou wilt open the door of eternal life. In crisis, in our frightened extremity, thou art our

only resource. But in our prime, our success, we forget how to trust thee. Show us how, today. Amen.

The Rev. Herbert Richards of First Methodist Church Boise, Ida., led a businessmen's group with this prayer:

Our God we need to understand our profits and losses. Help us learn and believe that we profit when we serve; we lose when we crush. May our balance sheet of life prove worthy of thy accounting. Amen.

Fourth, let such prayers be sympathetic and embracing. Remember the generous portion of heartache in every group. God's Word sometimes takes root in soil which has been harrowed by failure or tragedy. The men with whom this prayer was used were apparently in high spirits, but several remarked later that it had been a real help at a difficult time:

O God, we thank thee that thou art as much with us on dark days as when the sun shines. So often our high hopes are shattered and our air castles are blown away by unfriendly winds. The materials we so painfully gathered to construct a shining future are consumed in making a commonplace today. Yet, thou dost understand, and as long as we work, dost work with us. Never have our spirits been so low but thou dost lift them up, if we seek thy help. Among thy greatest gifts are a fresh tomorrow, and hope, and strength, and thee with us, Almighty God. Amen.

Fifth, pray humbly and to the glory of God. Prayers which suggest, even subtly, that the minister is praying for others' needs—but not his own—are unworthy. The temptation to use the prayer to display literary skill and gain personal attention must be resisted. And much can be done to dispel false and unworthy concepts of the ministry through humble prayers.

Sixth, prepare! For most ministers this will mean careful writing in advance. Few of us can make the most of the opportunity by being quite extemporaneous. Well-written prayers are in the best tradition of the saints. Conversation with God is worthy of deepest thought and the finest use of language.

At an ordinary service club luncheon, the head of a large printing plant heard the following prayer. He asked the minister for it, and soon it appeared on a blotter, mailed out with the statements of the printing firm. What might have been just another occasional prayer spoke its message on scores of desks:

Eternal God, we thank thee for the priceless possession which we call "today." If the morning has been tarnished by our carelessness or selfishness, may its brilliance be restored by the way we use the afternoon. In acts of honor, service, and compassion may we rescue this day from the pall of mediocrity and establish it as a day in which thy Kingdom comes closer to reality—within us and our society. Amen.

Pastoral Counseling and Traditional Theology

By DONALD D. EVANS

A critique of two principles: acceptance and non-direction.

Reprinted from *Scottish Journal of Theology* (June, 1958)

IS THERE a conflict between the principles of counseling and Christian theology?

In discussing this question, I shall consider *Pastoral Counselling: Its Theory and Practice* by Carroll A. Wise (Harper & Bros., $2.75), as a representative statement of counseling principles.

I shall try to show that, although the principles of pastoral counseling seem to be intimately bound up with various assumptions of a non-traditional or "psychologistic" theology, one does not have to accept such a theology in order to use the principles.

For the sake of brevity, I shall consider three basic assumptions of Wise's "psychologistic" theology and in each case: (a) outline the assumption, (b) discuss the way in which it conflicts with traditional Christian theology, and (c) discuss whether the counseling principle which Wise links with his theological assumption can be used by a pastor with more traditional views.

1. (a) Wise holds that the judgment of God is a purely natural process in which those whose lives counter to the natural laws of the universe suffer as a consequence.

Furthermore, he suggests that to recognize the judgment of God is to recognize this process operating in a concrete situation. Hence it is not for the minister to express disapproval or to convey God's disapproval. The natural process of the world has done all the judging that is required.

(b) Traditional theology has

generally held that natural law is not the only way in which God's judgment is carried out; divine intervention is also a dreadful possibility. Many Christian pastors believe that God does disapprove of evil men and their actions, and that this is what divine judgment essentially means, whether the method of judgment be natural law or divine intervention. And they believe it is the minister's job, on occasion, to warn men of God's disapproval.

In this the minister follows the example of the prophets, Jesus, and the early Church, warning men of divine judgment in the sense of divine disapproval. Wise supports his case by citing certain stories (that is, the woman taken in adultery) and ignoring others.

(c) The counseling principle which Wise reinforces is that of acceptance—the counselor must accept the person being counseled so that the latter will feel free to express his feelings without fear of moral judgment and thus eventually find release and healing.

This is a standard principle of modern psychotherapy and it has been shown to have great therapeutic power. I submit that the Christian minister ought to make use of it. But he will have some reservations concerning its use, if his theology is traditional.

Christian love means seeking the best that is possible for people in their concrete life-situations. Sometimes this may involve acceptance, sometimes condemnation. Our criterion for deciding which it shall be is the individual's particular need as a potential son of God.

It is important to realize that acceptance is one expression of Christian love; disapproval may be another.

Expression of disapproval may, of course, be a way of asserting power over another, or projecting our own guilt. It may have neurotic origins. Any pastor who is rebuking an individual or a congregation should ask himself, "Do I enjoy doing this? Does it give me a feeling of satisfaction and importance? What are my motives?"

There is a great difference between self-righteous judgment and self-identification with the loving disapproval of God who is in anguish over the sins of his people. It is easier to be a Pharisee than a Jeremiah. Furthermore, a Christian must refrain from any judgment as to a person's ultimate status before God.

Thus "acceptance," as a counseling principle meaning "absence of moral judgment," can be used by a pastor who maintains a traditional theology, provided it is not made into a universal rule for all human relations. And, at a deeper level, where acceptance is considered to be the opposite of rejection and synonymous with love, it is of course the ideal for all human relations.

One final point, small but important: When a person seeks out a clergyman rather than a secular counselor for assistance, he is usually well aware of divine disapproval already and tends to see the clergyman as the representative of this disapproval. Therefore no more judgment is required. The man needs reassurance of God's forgiveness and acceptance. He may need release from neurotic guilt before true repentance toward the righteous God can take place.

2. (a) Wise describes insight, religious and non-religious, as an experience in which we apprehend the dynamic processes within our personality in relation to each other and to other people.

Indeed, the truly mature person has no need for "rationalization in terms of religious ideas." The reality which is grasped by the experience of insight is understood by an inner change of emotional attitudes. The external explanation of the reality thus grasped frequently is an over-rigid framework which distorts one's insight into the dynamic process which has taken place.

(b) Traditional Christianity differs from this in two important ways. It speaks of divinely-initiated revelation to which there may be a human response. Secondly, it insists that "the biblical forms of speech . . . are a frame of reference which belongs to the substance of revelation."

That is, Jesus was a man who had supreme experiences of insight which he interpreted in such a way as to express what had happened within himself, but he was more than this and believed that he was more. He was convinced that his message or interpretation was a description of an Other—God in himself and his relation to the world—and that this description was in itself part of God's self-revelation through him.

Thus Jesus provided his disciples with a nucleus of interpretation of his own person and actions in relation to God. This nucleus was expanded by the early Church which believed that both Jesus and this way of understanding Jesus were of the substance of revelation.

This interpretation of the spiritual environment in which we live, has for the traditional believer the authority of God behind it; it is *true*. Of course, I may accept it merely with my mind and without any drastic inner change of emotional attitudes so that my belief is true but not genuine because I do not believe with all my heart.

This is a danger of which modern psychotherapy makes us acutely aware, because its primary interest concerning religion is in the genuineness of belief and the therapeutic value of religious ideas. As Christian pastors we ought to be aware of the danger, for the goal of the Christian life is to make one's true belief completely genuine,

eliminating all conflict and disparity between creed and conduct, mind and heart. Thus one may achieve genuineness, or the integration of interpretation with personal experience.

But a traditional pastor cannot regard such integration as a sufficient ideal in his work among men, for he believes that the truth about God has been revealed in the actions and interpretative words of Jesus. The Christian Gospel is not merely a genuine expression of the religious experience of a particular group of men; it describes the true religious facts for all men.

For truly traditional Christianity, moreover, the Christian Gospel is not only true; it is also powerful in producing insight as it changes human personality. Wise tends to depreciate the dynamic role of traditional Christian concepts in creating religious insight. He rightly emphasizes the importance of individual human experience and motivation in influencing the individual's interpretation of his spiritual environment, and his response to the Christian interpretation.

But, compared with traditional theology, he minimizes the creative power of the Christian interpretation, the Word of God, in shaping the individual's experience and motivation. In religious thinking there is an intimate interdependence between experience and interpretative framework.

(c) The counseling principle which Wise supports with his psychologist view of interpretation is the principle of non-direction. The counselor should not direct the person being counseled toward any particular kind of interpretation of his experience, for the interpretation must arise spontaneously from the person himself, or it may be merely a means of repressing his real inner desires.

As in the case of acceptance, it seems to me that the counseling principle is objectionable to traditional theology only when it is advocated as a way to help people in all situations. But where a person is in a situation of psychological threat and accepts only those interpretations which enable him to evade his real problem, it is usually useless and sometimes it even can be dangerous to present Christian doctrine.

Non-directive therapy may help him to gain the self-knowledge which leads to mental health and maturity. Pastors may use it as part of their ministry of healing in such cases. When this stage is reached, there is a place for rational discussion or persuasion concerning doctrine. The traditional *kerygma* may help even a very immature person to achieve considerable insight, though non-directive counseling will often be more helpful for such people.

The success and importance of non-directive counseling are also a reminder of several facts which

ought to be borne in mind by those who are attached to traditional theology.

Theology does not provide detailed answers or solutions to all particular problems of sin and guilt and fear and immoral behavior. Our reluctance to reduce theological truth to mere expressions of individual human experience must not mean a refusal to relate it to this experience. In particular, we should appreciate not only the truth of the Christian Gospel but also its therapeutic value and its relation to the important discoveries of psychotherapy.

Authoritative presentations of doctrine may be expressions of a neurotic desire to dominate people —to make moral judgment. Extreme emphasis on the formulation and inculcation of doctrine may be a way of trying to escape from unresolved personal problems within oneself.

It must be added, however, that Wise is surely wrong in not distinguishing this from a non-neurotic sense of responsibility for preserving and teaching the apostolic faith. Is it always true that "the emotionally mature religious worker will be able to allow the person freedom to work out his own religious faith"? Surely it is true only in the sense that that mature pastor, when he presents Christian doctrine to a person, will not employ any extraneous pressure but leave him free to accept or reject.

Non-directive counseling at its best requires an emptying of oneself so that one can reflect another's deepest feelings and enter into them.

We have considered two counseling principles, "acceptance," and "non-direction." There are others, but these are among the fundamental. At any rate, they do raise problems for traditional theology in the most obvious way, because of their intimate association with non-traditional theology.

If these principles are not claimed to have universal application in all the work of the minister, they can and ought to be used at times by ministers whose convictions are traditional.

The principle of acceptance or absence of moral judgment provides the best method for expressing Christian love in the traditional sense. Similarly, the principle of non-direction can be understood and sanctioned in terms of the traditional idea of "emptying oneself," to help others.

Moreover, both principles remind us of possible dangers in judgmental or authoritative preaching, and of the need to relate theological truth to a person's actual experience and situation.

These principles are not only compatible with traditional theology, but extremely relevant to it.

We want church membership to mean something to "Richard"!

A NAME OR A MEMBER

By DOUGLAS E. WINGEIER

RICHARD was a typical high school sophomore—carefree, athletic, and girl crazy. He first became interested in the Church through Methodist Youth Fellowship meetings. He saw that the church experience meant much for most of the members of the group and began to search for the missing quality in his own life.

At first he did not admit this, even to himself. Even when I asked him about giving his life to Christ and uniting with the Church, he replied with nonchalance, "I can't get up before noon on Sundays."

From his parents I learned that Richard was really impressed by his church experiences and was seriously considering joining. His father and mother agreed to talk with him about it.

When I approached him to come to the youth membership class, which would prepare him to unite with the Church on Palm Sunday, he was still on guard, but did go so far as to say that he "might make it."

This was the challenge which faced me as I prepared to teach this membership class. How could I make the content of the Christian faith come alive in the experience of this young pagan?

Every minister has the same problem. As he makes his rounds, he sees on every hand the results of his own failure, or that of another, to do this job well. Church members who do not know what they believe, who have no firsthand relationship with God through Christ, who have not committed themselves, their time, and possessions to either Christ or his Church—these are all too common.

Would Richard be just another illustration of this? Or would this membership class help him catch a vision of the soul-searching de-

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mands and life-giving opportunities of Christian discipleship?

Fortunately, in Richard's case, the class was successful. Attitudes were changed; barriers came down; serious questions were asked; a new commitment was made; and on Palm Sunday a "confirmed" Christian took his place in the ranks of church members.

It is not accurate to say that Richard is an exception; for who can guess what takes place in the minds of teen-agers at a time like this? But the number of those for whom joining the Church is merely perfunctory is many—so many that I am setting down some suggestions that may help us make the membership class deeply meaningful to the young people—and to children and adults, too.

1. Do the recruiting. It is not enough to announce from pulpit, bulletin, or church paper that a membership class is beginning and all not now members are invited to attend. The rolls of youth department, Boy Scout troops, and church constituency must be carefully compared with the church membership roster. And then the minister must personally contact each young person who is not a church member.

A visit in the home is much to be preferred, but the telephone will sometimes suffice. Some ministers wish to talk with the parents first; but the invitation should be extended to the teen-ager himself and not his parents.

2. Set a convenient time that is long enough. Of course, the class must be held at a time when young people are free to attend. In Tulsa, because of schedules and transportation problems, we have found the Sunday morning church-school hour best. We know, however, that another time would be preferable, so that they need not miss their regular Sunday-school experience.

Enough time must be allowed for someone like Richard to develop an understanding of the meaning of Christian discipleship. Yet the sessions must not drag out over too long a period. If the climax of the experience is postponed too far, some will lose interest and drop out.

Learning need not stop the moment the vows are taken. If the class is conducted as a quest, the members will develop a seeking spirit which should stay with them over a lifetime. Six to eight weekly sessions should be enough.

3. Give careful attention to content. Most ministers are not likely to err at this point. Bishop F. Gerald Ensley, during his years in the pastorate, stressed four essentials that we have adopted. He was careful to explain (a) what it means to be a Christian, (b) a Protestant, (c) a Methodist, and (d) a member of the particular local church.

Covering these essentials, the content of our courses has worked out something like this:

Session I. *What does it mean to belong?* To what groups do we belong? Why? What needs do groups meet? What needs do churches meet which other groups cannot? What is the nature and purpose of the Church? Why do you feel you want to become a church member?

Session II. *What does it mean to be a Christian?* What are the basic Christian beliefs? What characterizes the life of the Christian? How does one find and develop a personal relationship with God?

Session III. *What does it mean to be a Protestant?* Here a brief survey of church history with emphasis on the Reformation is attempted. The fundamentals of our Protestantism—justification by faith, priesthood of all believers, sanctity of the common life, and right of private judgment—are emphasized.

Session IV. *What does it mean to be a Methodist?* In this period the story of Wesley and the growth of Methodism is told, the organization of The Methodist Church explained, and the distinctive "marks of a Methodist" interpreted. Bishop Marshall R. Reed has enumerated the latter as "a warm heart, a perfect purpose, a free mind, a social concern, and a world mission."

Session V. *What does it mean to be a member of this congregation?* How is the Church organized and who are its leaders? What is the significance of the sacraments and services of worship? What are the responsibilities of church membership?

Session VI. *The service of reception.* In this period, the order for reception of members in the *Methodist Hymnal* is gone over carefully and in great detail. The meaning of the charge and the vows is explained with special care. Each person is asked if he feels clear in his own mind that he is ready to take this step, and a prayer of consecration is offered.

If more periods are available, sessions II, III, and V are expanded to allow more time to deal with these fundamentals.

4. Use membership manuals as an important resource. In the first place, the manuals should be sold, not given, to the class members. If prospective members are not ready to pay 25 cents, they are not ready to become Christian disciples. And, having bought manuals, the class should be required to read them.

There are several ways to motivate this study. We have used a true-false test at the first or second session, raising questions for which answers are to be found in the manual. The Northwestern University Religious Education Tests are well-adapted to this purpose, if one prefers a professionally-constructed instrument.

Another means is to assign members to make reports on different chapters; and a final test could be

given at the end of the course as a prerequisite to church membership.

5. Other reading should be suggested. Bible passages particularly relevant to the subject matter of the course; such as the Sermon on the Mount, 1 Cor. 13, the call of the disciples, and so on, can be assigned and discussed. Extra reading may be done in the excellent series of youth Lenten reading books—*I Believe, I Belong, I Follow, I Serve,* and *The Burning Thirst* (Youth Department, General Board of Education, 35 cents each). Additional readings in Methodist history and belief may be suggested to those who wish to go deeper. Persons who do additional reading should be asked to report to the class or make book summaries, or scrapbooks.

6. Audio-visuals are a helpful resource. Especially in the area of church history, visual aids help bring to life our Christian heritage. Young people grasp much more quickly the events of the early spread of Christianity, the Protestant Reformation, and the Wesleyan revival, if they can see them on the screen as well as read and talk about them.

The Methodist Publishing House has recently distributed a complete listing of all the audio-visual resources available for membership training. Among the most helpful of the filmstrips are *Becoming a Church Member, This Is Your Church, The Story of the Christian Church, The Album of Early Methodism,* and *John Wesley, Founder of Methodism.*

7. Interviews and resource persons should be brought in. The minister should not attempt to lead the entire class himself. Young people need to know the lay officials of the church—lay leader, church-school superintendent, organist, and others. In large churches, other staff members should be brought in to tell about their work in the church. The district superintendent is often available to meet with such a group.

The oldest member of the church could be interviewed outside of class on the history of the church; the finance chairman or treasurer could be asked about how the church program is supported; the chairmen of the commissions on membership and evangelism, missions, and social and economic relations, could be queried on the outreach of the church into home, community, and world.

8. Use sound educational procedures throughout. The days of the catechism are over, but many ministers still labor under the false assumption that a statement uttered by him is a statement learned by his class. The lecture method is no more effective in a membership class than anywhere else. So, make the class experience-centered.

Let the group participate in decisions as to how the class shall proceed. Encourage questions and discussion. Let the members lead in

prayer, give devotions, and write litanies to help develop creative abilities.

A group picture taken early in the course, made available to each member, and printed in church or community paper, can do much to build *esprit de corps*.

9. Let the class members demonstrate their sincerity of purpose by performing service projects. At the first session, the question, "What can we do as a class to demonstrate to the church that we are sincere about our desire to join?" should be discussed. Projects may be suggested to the group, but they should be left free to come up with other ideas of their own.

One group gathered materials and made a scrapbook of the history of the church where none had existed previously. Another made an attractive chart of church organization for display on the bulletin board. A third chose to paint a badly-needed shuffleboard court on the basement floor. Others have folded bulletins, stapled inserts, mimeographed, addressed, and stuffed mailings, cared for the church lawn, and collected wastepaper for the Methodist Youth Fund.

10. Encourage the class to attend church together regularly. The time to start is at the outset of the course, not the Sunday they join. This sounds like a commonplace, but it is important. The class can be encouraged to attend and sit together each Sunday during the course.

11. Teach for a commitment. It cannot be assumed that the young people have already given their lives to Christ and are now just learning the implications of this commitment. Stress must be laid on the fundamental steps in becoming a Christian. Opportunity should be given during the course for each one to make a personal commitment or rededication.

The minister should make himself available for personal conferences in this area with the members of the class. This discussion should come early in the course, most logically when "what it means to be a Christian" is dealt with.

These 11 principles form a large share of the reason why Richard, the boisterous sophomore, became "a new creature" in Christ Jesus, and not just another name on the church roll.

Story of Bureaucracy

Everyone can tell his own story about bureaucratic ineptitudes. Yet I do not believe this is the central point. No group or individual has monopoly on human stupidity. The cure of bad administration is better administration, not no administration. The more important question to ask is: what are the justifying values of administration or bureaucracy?

—Sidney Hook, "Bureaucrats Are Human" in *Saturday Review* (May 17, 1958).

"Fasting Unto God"

By BARBARA V. MYERS

CHRISTIANS everywhere are entering the observance of the 40 days before Easter called Lent. Fasting has been a Lenten celebration since A.D. 340, when Athanasius, Bishop of Alexandria, suggested that it commemorate Jesus' fasting in the wilderness.

Fasting reminds us first of all of abstaining from food. To some, fasting is a convenient stimulus to help them forego foods to lose weight. Others, remembering Paul's words, discipline their bodies through denials to "bring them unto subjection." To others fasting symbolizes Jesus' sacrifice.

Each of these reasons for fasting is good. Yet Jesus seems to indicate that fasting means separating ourselves from anything that severs contact with God. He fasted from people, from work, and from sleep as well as from food.

Jesus' wilderness fasting from food made him sensitive to the things of the Spirit. Whoever goes on a diet experiences this in a small way. It has been said that "no one ever became aware of his need for God on a full stomach."

A first Lenten discipline might, therefore, be a simplification of the diet, a purposeful leanness that we might worship God more intensely.

But Jesus' fast on the mountain was also from people. There was no one to talk with there, so Jesus talked with God.

Two women interested in prayer read everything anyone recommended on the subject, telephoning each other to share each new idea. Yet neither life was changed. One day a third person, overhearing their conversation, asked, "Why don't you stop talking and do something about prayer?" They did—a prayer group was formed and a quiet time set aside for each day.

A conscious quietness, a turning to the Christ-self within, could be our second Lenten discipline.

Jesus also fasted from busy-ness. By withdrawing from activity in the carpenter shop, he could give his Father full attention.

An honest re-examination of our work schedule may well bring pleasant periods of rest, and a deliberate slashing of the social calendar is sure to afford welcome oasis of quiet for new experiences in meditation. This is a possible third discipline for the Lenten season.

Perhaps part of our allotted sleeping time needs to be set aside in our search for God. Here is another sense in which Jesus fasted. He went into a mountain to pray and continued in prayer throughout the night.

Too much sleep can keep us from God as does too much busy-ness. People in all vocations are discovering the strength that comes from early morning prayer. This fourth Lenten discipline is the most important.

Dare we break through the pattern, "fast unto God," and reach him who is the Bread of Life?

The therapy of a church group can strengthen the ministry to persons with thorny problems.

Groups Can Help in Counseling

By RALPH B. KELLEY

WITHIN the last decade pastoral counseling has come of age. Few persons, laymen or professional social workers, will deny that the spiritual insight the minister brings to the counseling situation often makes the difference between success and failure in solving problems in community, home, and family relationships.

With all the emphasis that has been placed on the minister's role as a counselor, however, we may be in danger of losing sight of a related area of service—groups in the church. They can help, too. Because through the love and fellowship which unite a congregation, they can often do what the pastor alone cannot accomplish.

This means that it is not enough for the minister to be a wise counselor, adept at helping individual persons or families; he should also know when and how to use group therapy. Announcing that he is available for counseling in his office at certain times is not sufficient. If the church is to serve its community and each person in it, the minister must get to know the needs of his community as well as the potentialities of all his groups. By working closely with each group in his congregation, the minister can lead them as a unit to serve other members, which can be of tremendous therapeutic value.

Here is an example of how the group provides an atmosphere conducive to growth and healing:

Arthur, in his late thirties, came to talk with the minister. He had come to church as a visitor. His problem was not unusual.

Several years before he had married, and then had been divorced. Neither he nor his wife had any church affiliation, nor had religion taken any part in their marriage. They thought nothing of extramarital philandering. They were equally careless about money. They had no social or civic responsibilities; their only concern was themselves.

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After six or seven years of marriage and an unplanned and unwanted pregnancy occurred, the wife was furious. Quarrels became more frequent and more bitter between them. Finally, shortly after their daughter was born, the wife obtained a divorce.

Arthur's rejection was complete. Not only did his wife divorce him, but she wanted nothing to do with the child. Sobered by the responsibility he now faced, he came to love the baby girl. He tried for a reconciliation with his wife, but without success. Almost immediately she married a much older man who, though not of her racial or social background, was quite wealthy.

Now Arthur came to the minister to use him chiefly as a wailing wall.

After a few interviews of a cathartic nature, with Arthur being given a chance to express his grief over his lost opportunity, his guilt in the failure of his marriage, and his present great emptiness, the minister felt it was time to direct him toward some constructive effort. However, it was evident that he was a "leaner" with little strength of character. So the minister looked to his congregation for assistance.

Arthur became interested in a young people's married class that had monthly fellowship meetings. After careful reflection, the minister asked one man in the group to "pick Arthur up and take him to the next meeting." To another couple he confided that Arthur was shy and lonely and suggested that they help him. A young widower in the class, who was an ardent fisherman, was advised that Arthur liked to fish.

The whole group rallied around Arthur. Before long, he was baptized, joined the church, and became regular in his attendance at church school and worship.

After some time, despite Arthur's protests that he could not speak before a group, his class elected him president. His inward self-centeredness gave way to a growing interest in others. His own troubles lightened. Assured that God still loved him (was this not proved by the love and respect "his church" gave him?), he became more self-assured. He was able to "give" without feeling that he had to "get."

Within five years Arthur married a widow, legally adopted her child



who was near his own daughter's age, and thus achieved the normal family he had so long desired.

ALTHOUGH, in this example, the minister used his congregation after he had counseled individually, the same results are often obtained without previous interviews. For some years psychiatrists have been using group therapy, particularly in mental hospitals and clinics. Many people who could never be free enough to participate in a face-to-face interview can be helped by a group.

This is not to say, of course, that the minister simply selects a group for a particular person. He must also give direction.

It was not by accident that the minister chose an outgoing, loquacious man to take Arthur to the first meeting; nor that the couple he alerted had survived a personal tragedy of their own in the death of their daughter.

Of course the minister is bound to keep in strictest confidence the personal problems brought by his parishioners. The group that is helping him needs to know only that a new member requires their support as the minister suggests.

In many cases the person's need is so obvious that nothing is left to be said; or the problem may already be known to the group. The minister may have to remind a fellowship group or a church-school class that they are "a blessed community" and part of a healing team, rather than a clique.

Sometimes congregations try to avoid people with problems. Some education may be necessary before they can see how they can actually help as no other person or group can. This education should be a part of every minister's job.

Once a congregation learns what their church membership means—that it is a bond unique in all human experience and in no way to be compared to their membership in a social, civic, or professional club—there is no limit to the service they can perform for persons they might be inclined to shun.

These church groups are "ready-made," and there may be some objection that they cannot have the best therapeutical effect on a person with special needs. True, the group does not present a controlled situation.

Realistically, however, the client will have to mingle with others, unless he is confined to an institution. Given the support of his pastor and the majority of this specialized group, most troubled people are resilient enough to overlook an occasional unwitting remark or unintentional act.

In today's age of specialization, tasks that were once undertaken by the church are now divided among a score of agencies. But to the church remains the task of proclaiming God's redemptive love through Christ.

An inquiring preacher gets live sermon ideas from pastoral calls.

Sermons the Listeners Preach

By EDWARD L. PEET

THE POET is sure that there are sermons in sticks and stones and trees and running brooks. I can point to an even better source —the experiences of any congregation.

Look ahead a few weeks or months in choosing your themes. Ask stimulating questions as you make pastoral calls. Talk with the leaders of youth groups and other organizations in the church.

Take a sermon entitled, "What should a Person Get from Life?" The sermon begins with this sentence, "The other day my family and I drove into the Sierra Mountains where, at an isolated cottage high above the banks of the American River, there lives a hermit friend of mine whose name is Sam."

The sermon continues with an account of how the preacher asked Sam, "What satisfaction do you get out of this unusual pattern of life?" "All I need," he replied as he spat on the wood pile, "is that nobody bothers me and I can learn to live with myself."

The sermon continues: "Tell me now what satisfaction do you get from life?" Later on this interview is cited:

"Here is a young woman home from the hospital at the doubtful end of three operations. I said to her, 'Tell me what do you think we should be getting out of life?' Her response was instant: 'The simple things can mean so much.' Looking out the window, she pointed to the colors of the western sky and the fleecy clouds above as



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she added: 'When life hangs on a precarious thread, the little things become the big things.'"

Or, here is a homily bearing the name, "Can Prayer Conquer Sickness?" Introduced on pastoral rounds, it added spice and interest to every call. In the sermon the inquiring pastor's findings turned up in this form:

"I have asked some people this question, and they have said that prayer is of no use. One reported that a crippling illness hit her at the age of five. Three years later, this child's mother took her to an evangelist of the faith healing variety.

"I'm not moved to heal you today," was his sharp word. "Get up and let another take your place." Obviously, this rejection left scars on her faith. She now says, after many years of enduring the unrelieved handicap, that God doesn't care and doesn't love.

The sermon continues: "I have asked others the same question, 'Does prayer help the sick?' Many attest to its efficacy. Propped up on pillows is this patient in a convalescent hospital who remembered asthmatic tendencies during her teens. She says that she had prayed to be rid of pain, or to be relieved of life itself. 'Then one day,' is her testimony, 'it left me as quickly as it had come.' When you're healed of God you're really healed."

Or, take this holiday theme, "Thankful Loving for Dangerous Times." The sermon begins in this vein:

"A venerable parishioner whose name would be known to many of you was asked what he had to be thankful for in such a dangerous time as this. Stroking his chin for a pause, he asked for time to think. Then this answer came, 'I'm not young any more. So I'm thankful to have health enough to attend church meetings. I'm thankful for the Scriptures which I can read at home. I am thankful for God's care. Yes, it's a dangerous world. It always has been. Our Savior found it so dangerous that he had to die as a young man.'"

Every sermonic technique has limits. The inquiring reporter role is no cure-all for the hungry seeker after ideas. Big ideas—fresh and creative—come hard as nuggets do. When found in the parish they become flesh and walk abroad. But the method I am suggesting will do at least three things:

1. It will give an earthy touch to illustrative material. This kind has no whiskers, is not bookish, and is not worn thin from excessive use.

2. It brings the virtues of group dynamics into morning worship. The people feel an involvement in what the preacher is saying.

3. The preacher's pastoral work takes on new life. Let's face it: Most pastoral calling is a bore, a bandying about the weather and trifling personal matters.

See what a difference it makes

when the minister says pointedly: "Mrs. Akers you've been a Christian a long time. On the last Sunday of this month I'm going to preach on the theme, 'The Church and the World Around It.' Tell me this: 'Why is it so hard to get Christian principles adopted in our world today?'"

Believe me, Mrs. Akers will tell you! She'll perk up because you asked her, and as you (with her permission) take notes on the question and answer, you will give a feeling that she counts in this world after all.

The confidential character of the interview obviously must be respected. Used in a sermon, her remarks can be clothed in proper anonymity. You owe it to her to advise as to your intentions, putting it in some such fashion as this: "Mrs. Akers, I am sure that you will want to help me prepare this sermon. What then do you think?"

Prayer for Brotherhood

O God, our help in ages past, we implore thy help for the crucial present. We do not ask so much for knowledge to guide us as for power to move us. We know that the differences which divide us and the tensions and conflicts which arise from these differences are but the results of our own selfishness and intolerance. We know that the denial of man's brotherhood is the repudiation of thy divine Fatherhood. We know there is but one race on earth—the human race; that, in spite of man-created barriers which separate us into warring castes and factions, we all meet on the common level of human needs.

We know something also of the raging forces within us that distort our imaginations, warp our reason, and stifle our nobler impulses. Only thy great love in our surrendered hearts can go deeper than these forces and root them out. Help us, Father! Help us, so that when we say "Our Father," we shall indeed be praying and not merely repeating the Lord's prayer. Help us to begin where we are to preach brotherhood with our hearts and our hands as well as with our lips. For we realize a just and lasting peace must begin at the grass roots; that only regenerated *individuals* can make a world brotherhood.

So stimulate our imaginations that we might put ourselves in the place of the oppressed and underprivileged; enlighten us to speak wisely and fortify us to act boldly against man's inhumanity to man; give us patience and tolerance toward the weakness of others, and a stiffening resistance toward our own. Help us, Lord, to be worthy brothers so that we might be worthy sons of thine. Amen.

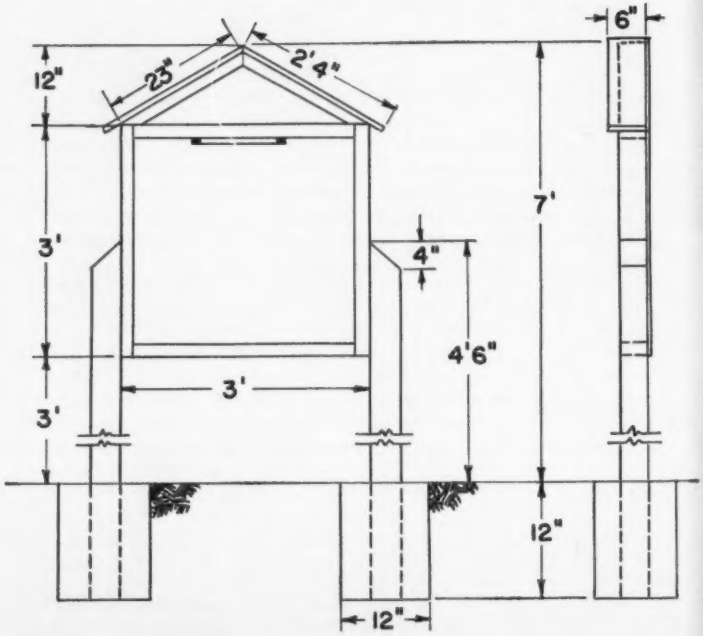
—Roland H. Nelson, *pastor, Park Avenue Methodist Church, Richmond, Va.*

By JOHN F. CLARK

How to build an outdoor bulletin board

IF YOUR church lacks a bulletin board, you can buy one—or you can make one. Here are directions for constructing a board with a minimum of tools and equipment.

After you have cut out and assembled the needed two-by-four-inch framework, spike it fast to the posts. Nail from the inside so the spikes won't show. Then attach the top and back portions to the frame-



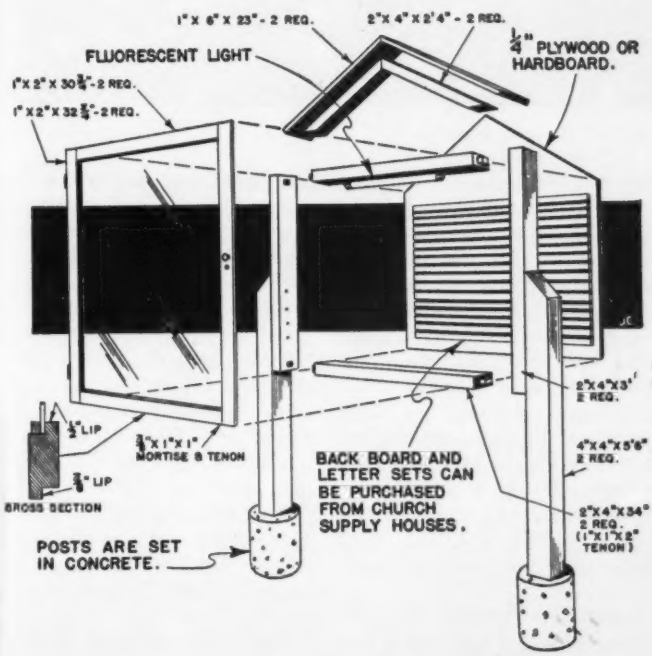
work as shown in the drawing.

Fasten the fluorescent light in place and run the wire through the back and down along the four-by-four-inch post to the ground. Then run the wire through a conduit pipe to a source of power.

Cut out and assemble the door. Set it in place and attach the hinges, door pull, and lock. Attach the back board with finishing nails. If you want to make it more weather-resistant, fasten tin or sheet aluminum to the top and back.

Dig the post holes about a foot deep and a foot in diameter. Set the board in place and pour the cement or concrete. It is a good idea to soak post bottoms in cresote.

The light may be hooked into a timer switch. This will operate the light automatically.



The Spirit of Prophecy

MY METHODIST grandmother was not so old as to be numbered among the "shouting Methodists," yet she was not so young as to have forgotten them. More than once she told me, as a child, about the emphasis placed upon the Holy Spirit in Methodist meetings, and the joy of the Spirit's presence in Methodist experience.

Today we shun religious enthusiasm, restricting our emotional outbursts to the athletic stadiums. We leave to our Pentecostal brethren the exuberance that is usually associated with the "gift of the Holy Spirit." But *glossolalia,* or "speaking with tongues," is by no means the only gift of the Spirit. And perhaps we may properly suggest that our Pentecostal friends read more in 1 Cor. 14, less in Acts 2.

Nevertheless, we ought to extend our reading beyond 1 Cor. 13 to consider afresh other manifestations of the Spirit's presence. It is no accident that Paul's great "hymn to love" lies in the midst of a section devoted to the gifts of the Spirit.

A single particularly interesting aspect of one gift is seen in a number of New Testament quotations. At least 10 include the phrase, "saith the Lord," or its equivalent, in a manner typified by Rom. 12:19.

The phenomenon would be of no more than passing interest (a number of Old Testament texts include this seal of authority), if it were not for two factors: (1) all the citations vary to one extent or another from the Old Testament text, and (2) in about half of the cases the phrase is a New Testament addition to the text.

There is also a significant parallel between these "saith the Lord" quotations and those passages from the Old Testament which were frequently used by the early Church as testimonies or proof-texts for basic Christian teaching.

The greater portion of the cita-

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tions is related to the temple typology, in which the Christian community is viewed as God's new temple. This is the probable import of Stephen's words in Acts 7:49, and it is the explicit purpose of the citation in 2 Cor. 6:16ff.

In Acts 15:16f, James cites the Old Testament to show that the purpose of God in rebuilding "the tabernacle of David" includes Gentiles as well as Jews, suggesting that this context of Scripture, too, was understood as a part of the "new temple" *testimonia*.

The New Covenant prophecy in Jer. 31:31ff, cited in Heb. 8:8-12, 10:16, is also related to this theme. The author of Hebrews sums up his argument by noting that Christ is the minister "of the true tabernacle, which the Lord pitched, not man," and the mediator of a better covenant; then follows Jeremiah's prophecy. Perhaps it is going too far to see in the phrase "house of Israel" (that is, the Christian "remnant") an allusion to the "true tabernacle"; but the words, "I shall be to them a God and they shall be to me a people," is a distinct echo of a verse in a Pauline "new temple" citation (2 Cor. 6:16ff) and the reference to the old covenant "ready to vanish away" (verse 13) is probably an allusion to the old temple services.

The other "saith the Lord" quotations concern (1) the principle of vengeance or judgment as the prerogative of God alone (Rom. 12:19; 14:11; Heb. 10:30) and (2) the judicial significance of "tongues" (1 Cor. 14:21). The latter also falls within the framework of testimony texts mentioned above.

Taken as a whole, "saith the Lord" quotations represent only a fraction of New Testament citations, and some of these merely repeat the phrase from the Old Testament; furthermore most of the passages inserting the phrase *ad hoc* are Pauline. Yet the usage appears to be more than an idiosyncracy of any individual New Testament writer. The testimony pattern into which most of the passages fall, the ever-present textual variations, and the significance of the phrase in the Old Testament suggest that "saith the Lord" may have been characteristic in the proclamation of elements of the Christian message.

Even if Heb. 10:30 be excepted as textually uncertain, the words of Stephen and the essentially identical "saith God" of Peter (Acts 2:17) remain independent witnesses to the practice. Its employment in Paul

E. EARLE ELLIS

Did New Testament writers possess the same great gifts for prophecy as the Old?

is too sporadic to construe the verses in Acts as a Lukan interpolation of Pauline phraseology. Nor is it satisfying to note that the New Testament writers are merely stressing the fact that God is speaking. The introductory formula performs this function; and "saith the Lord" is always an integral part of the citation, apparently already present in the text when it is introduced by the writer.

"Saith the Lord" is the badge of prophetic pronouncement in the Old Testament. Its presence in the New probably has an equivalent significance and may give a clue for understanding the role which the New Testament exegete—or better, the New Testament prophet —considered himself to fill. The gift of prophecy was highly regarded in the apostolic age; it was a specific gift or appointment of the Holy Spirit; and it was not conferred upon all. Without doubt, early Christians used the word in full light of its Old Testament significance, and, indeed, some of the functions most peculiar to Old Testament prophets, such as predictive utterance, appear in their New Testament counterpart.

It is not unreasonable to expect that the New Testament "prophet" would, at times, employ the prophetic epigraph, "thus saith the Lord." The equivalent phrase, "thus saith the Holy Spirit" introduces the prophecy of Agabus in Acts 21:11. The occurrences in the Apocalypse are even more noteworthy. In Rev. 14:13 the phrase, "saith the Spirit," appears in much the same fashion as "saith the Lord" in the passages mentioned above:

And I heard a voice from heaven saying, Write: Blessed are the dead who die in the Lord henceforth. Yea, saith the Spirit, that they may rest from their labors; for their deeds follow them.

In the beginning of John's prophecy the Lord Christ is quoted:

I am the Alpha and the Omega, saith the Lord God, the One who is, and was, and is to come, the Almighty.

This citation has no introductory formula, and "saith the Lord" may be only the writer's way of introduction. If so, it evidences a type of introductory formula of which there are very few in the New Testament; even the other "saith the Lord" quotations have a formula of the ordinary type.

At first blush, the student is inclined to dismiss the whole matter as the idiom of the New Testament writers as they quoted, and it may well be that some instances are only the writer's formula of quotation. Such a case could be made, for example, of the two citations in the Apocalypse. This, however, does not explain why the pattern is not found more often; it certainly does not explain why Paul, whose introductory formulas are so consistently

different, should have "saith the Lord" embedded in a few of his quotations which already contained an ordinary formula of introduction, and that he should do this without any warrant from the Old Testament text.

It is more probable that this form of the quotation was most familiar to him. He may, certainly, have originated the particular text-form himself; but it is extremely unlikely that he did so as he wrote his epistle. That he introduced a double formula of introduction into his quotations, sporadically and apparently without any reason, is one of the least likely explanations of the matter.

THE foregoing material may be summed up in this way:

1. "Saith the Lord" is a characteristic phrase of prophetic pronouncement in the Old Testament.

2. The early Christian community also includes those with the office or appointment of "prophet," and these "prophets" sometimes use the same phrase, or its equivalent, in citing their own revelation.

3. The phrase also is inserted within some quotations in the New Testament in such a manner as to preclude its being considered an introductory formula or a part of the cited Old Testament text.

4. These "saith the Lord" quotations are consistently divergent from extant Old Testament texts, and their Old Testament source is often within a "testimony" pattern evident elsewhere.

It is not an unreasonable conclusion that at least some of the Pauline "saith the Lord" texts were quoted by the apostle in a form already known and used in the early Church. The most natural origin for such paraphrase of the Old Testament would be early Christian prophets, including not only leaders such as Paul, but also many minor figures.

The use of testimonies may well have arisen from the selection of whole sections of the Old Testament and their oral application to the facts of the Gospel. But this does not mean that no written and specific proof texts were in use in the precanonical testimony tradition.

Whether there was an actual school of the prophets one can only conjecture. But many Old Testament quotations in the New Testament evidence a careful working out of interpretive principles and the incorporation of these principles into the text of the quotations themselves.

There is an activity of the Holy Spirit in the early Church which may well explain the source of some of these interpretations. It is the exercise of prophecy, and it occurs both in ecstatic utterances (compare 1 Cor. 12-14) and the disclosure of the import of revelations from the Holy Spirit (for example, Acts 21: 11). There is no reason why it

We Exchanged Congregations

THE IDEA of interracial exchanges between white and Negro churches is not new, but most of the trading has been between preachers.

At Old Forge, Pa., a better plan has been attempted. The Methodist Church has worked out an exchange with the Pine Street Baptist Church, a Negro congregation.

Attendance figures are eloquent: At the white church there were 140, including 30 from Pine Street, although the normal attendance is only about 100. And, after the service, some 50 members of the white congregation visited the Negro church for services.

Topmost value is the fact that the congregations have been involved personally in an act of Christian fellowship.

It was a learning experience for both congregations in many ways. Sunday-school teachers took their classes. It taught more than a whole unit on race relations. There is a great learning experience for any congregation when it worships with and in a church with a congregation that is predominantly of another race.

Interracial meetings of Methodist Men, the Woman's Society, the Methodist Youth Fellowship followed—a natural development.

—STANLEY J. MENKING
Old Forge, Pa.

could not have included the elaboration, interpretation, and application of Old Testament Scriptures.

This extension appears at least in some degree to be related to *testimonia* of the same order or perhaps arising from the same group or school. There would be no hesitation in using these Old Testament paraphrases—or any other matter spoken "in the Spirit"; for they, as much as the Old Testament itself, were the words of God. This view is not without its problems, but it does seem satisfactorily to explain some of the phenomena found in New Testament quotation and to shed further light on the genesis and development of Old Testament exegesis in the early Church.

In conclusion, the gift of prophecy in the apostolic Church appears not only in prophetic oracles but also in the quotations and interpretation of the Scriptures by New Testament writers. The present article has been concerned with the latter aspect of this "gift." And this is a proper concern for the minister of the Word of God today.

Certainly it is true that preaching is not, in itself, prophecy; and what passes for prophetic today is often no more than an expression of our own aspirations or ideals. Nevertheless, there is no warrant to relegate to the apostolic age this gift of the Spirit. Nor can we ignore the fact that it is a *gift* and it is *of the spirit*. Certainly it is a gift that is needed in our time.

By DANIEL M. SCHORES, JR.

Ministers of an Ozarks community negotiated a seven-point plan for

More Christian Funeral Customs

SOMEONE said recently: "A truly Christian funeral service is a rare occurrence in most communities these days."

On the surface such a statement seems close to blasphemy—but to the pastor who has had to listen to a mournful quartet wail six stanzas of a near-forgotten hymn, to the funeral director who has tried to comfort emotionally-upset relatives who insist upon kissing the corpse, and to the Christian family whose assurance of eternal life for their loved one is mocked by elaborate physical decorations and sham mourning, the statement has more than a glimpse of truth.

Quite obviously, our traditional funeral customs do not reflect our Christian faith. Too frequently music creates an atmosphere of sadness and emotional tension. The open casket, extensive bodily preparations, and the abundance of flowers center our minds on the corpse that is left, rather than the soul that has gone. Some pastors and families insist on a ritual that emphasizes the body's return to dust but neglects to consider the joy which should be realized when a soul loses its earthly limitations.

More often than not, the pastor is the last to receive notification of death. Yet it is he who is best trained to give comfort. In urban areas fewer funerals are held at the church, and, unfortunately, there is poor attendance among church acquaintances.

Such considerations led the ministerial association in our conservative Ozark Mountain community to start a process of education.

First, we invited the funeral director to a special meeting and discussed with him past, current, and ideal funeral customs from his viewpoint. The florist was then consulted. After that, we talked

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with a respected retired funeral director living in the community and asked him to review and comment upon our findings.

The result was a list of seven suggestions made by our Cabool ministerial association:

1. The pastor should be called as soon as possible following the death, in order that he might minister to the spiritual needs of the family and help plan, with the funeral director, the details of the service.

2. The entire funeral service should reflect our Christian faith in eternity. For this reason any act that emphasizes the physical body should be discouraged. The casket should be opened at the funeral home preceding the service, and the family should view the body there for the final time. Once in the church the casket may be open until the announced time for the service, then closed finally, before the family is brought in and seated.

3. If music is to be used, it should be planned as soon as possible. Instrumental organ music alone is usually best suited to the occasion. If a vocal number is desired, a hymn of faith or eternal life sung as a solo is recommended. Songs should be familiar to the singers, limited to one or two, never overly emotional, and the proper tempo observed.

4. The excessive use of flowers is to be discouraged, though the presence of appropriate flowers can symbolize our faith in spiritual beauty. Some churches have established a memorial fund for those desiring to make a lasting gift.

5. Any unusual expenses involving the pastor should be assumed by the family, but pastors agreed unanimously that no fee is desired from members of our churches. If a family feels the need of a tangible expression of appreciation, a gift to the church is recommended.

6. Church people are urged to attend funeral services of their members. Poor attendance shows disrespect and is discouraging to both the family and pastor.

7. We recommend the practice of a prearranged service where the place of burial and funeral service, pastor desired, suggestions on flowers and cost, and adequate life insurance is planned in advance. This relieves the family of much worry and uncertainty at the time of death.

This list of suggestions was published in the newspaper. Three of the four churches in the community mailed a mimeographed copy to all families and the fourth distributed copies at a morning service.

Public opinion plays a large part in determining funeral customs. Through the publication of these suggestions we hope to mold that opinion.

We pastors now feel able to recommend these suggestions to bereaved families, knowing that they reflect the hopes of fellow ministers of the community.

"Matrimony has quite maimed poor Charles, and might have spoiled John . . . , if a wise Master had not graciously sent them a brace of ferrets."

John Wesley and His Wife

By MALDWYN L. EDWARDS

JOHN WESLEY probably had only one failure in all his relations with women and, by the strangest irony, that one failure was with his own wife.

For others he had an irresistible charm. His sisters were all devoted to him and, throughout his traveling ministry, he conducted a lengthy correspondence with women of all classes, from Sarah Ryan, with her dubious past, to aristocratic Lady Maxwell, who completely identified herself with Methodism in Scotland.

Alexander Knox of Dublin, who knew Wesley well, said in his quaint way that "he had a predilection for the female character." Certainly he was quick to respond to a woman's beauty, wit, and piety, and when all three were found in the one person he completely capitulated.

For this reason, his Oxford career was enlivened by his friendship with Betty Kirkham, Mrs. Pendarves (later to be famous as the beautiful Mrs. Delaney), and her sister, Mrs. Granville. In the literary conceits of the period, he was "Cyrus" to them, and they were known to him respectively as "Varanese," "Aspasia," and "Selina."

All were lovely and talented, but Mrs. Pendarves had also great natural intelligence and force of char-



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acter. He trembled on the very brink of proposal of marriage and was saved only by his own lack of a lover's resolution and by those other interests of Aspasia which provided the final separation.

In Georgia some years later, when he fell unwittingly in love with the beautiful and seemingly pious Sophy Hopkey, he was restrained once more from a matrimonial proposal by an inner fastidiousness utterly unsuited to lovemaking. What is one to do with a man who in his journal for Oct. 29, 1736, said that he saw Miss Sophy's bright eyes by the light of a campfire and blurted out "Miss Sophy, I should think myself happy if I was to spend my life with you." And then, when she made some inconsequential remark about another man whom she would neither have nor reject, gravely acquiesced in her statement and ended the conversation "with a psalm."

This journal entry throws light both on Wesley's temperamental unsuitability for a lover's role and that obsession with God to which all else was subordinated for him.

This comes out most strongly in his last and most violent affair of the heart. When he first knew Grace Murray as a slim attractive widow of 32, she was converted under his preaching and later took charge of the Orphan House in Newcastle. Besides her housekeeping, she proved most successful in visiting the sick, taking society classes, and praying with the penitent.

When John Wesley took her with him through Yorkshire and Derbyshire "she was unspeakably useful both to him and to the Societies." They had contracted to marry, and the ultimate reason for the breakdown was not Grace Murray's strange inability to reject John Bennet's advances nor the impetuous Charles Wesley's headlong journey north to prevent a marriage which he thought calamitous for the Methodist people. It lay rather in Wesley's own inability to take the final irrevocable step.

At Newcastle in 1749, she wanted him to marry her immediately, and how wise that would have been! Instead he told her that John Bennet must be satisfied, his brother Charles' approval must be obtained, and all the societies must be informed of his intention. Did ever a lover put so many obstacles in his own way?

When one comes, therefore, to assess the dark and bitter future of John Wesley's marriage, one must begin with John's inability to be the successful lover and, consequently, the happy husband. It was not just a question of temperamental reserve out of involuntary celibacy. This complete disposal of himself in God's hands left him unable to share his life with any other.

This preoccupation with the divine meant an entire absorption

in God's work. Seemingly, he had no idea that, when he married, his wife might legitimately claim a share of his time and thoughts. He wanted to fulfill his ceaseless itinerary precisely as he had done in his unmarried state.

"I cannot understand, [he wrote a few weeks after his marriage] how a Methodist preacher can answer it to God to preach one sermon or travel one day less, in a married than in a single state. In this respect, surely, it remaineth that they who have wives be as though they had none."

He expected his wife to spend the better part of her time in a coach or on the back of his horse; and indeed in the first four years she did travel extensively with him, complaining bitterly about the weather and the discomforts.

THE THIRD reason for failure lay in his artlessness. He could not believe that his wife would put a sinister construction on the sentiments he addressed to his female correspondents nor their innocent replies to him. In particular, he could not understand why the fact that he converted Sarah Ryan, who previously had three "husbands" from whom respectively she had separated, should prevent her being housekeeper of his school at Kingswood. To do her justice, she never, by the slightest indiscretion of word or deed, betrayed the trust reposed in her. But Mrs. John Wesley thought it an outrage and a scandal.

All of this leads to the reasons why the shortcomings of Mrs. Wesley made the marriage an agonizing failure. It is necessary to remember that when John Wesley, on the rebound from his disappointment over Grace Murray, decided quietly to marry Mrs. Vazeille, she was already the widow of a prosperous banker and the mother of four children. At 41 years of age, she was ill-fitted to leave comforts to which she had become accustomed for a hazardous life on the execrable roads of England.

This, by itself, might not have been insufferable; since she must have known the kind of life to which her middle-aged but astonishingly active bridegroom was inviting her, and verbally at least she had accepted those conditions. The true reason for the protracted and bitter marital unhappiness lay in the poor lady's ungovernable jealously.

When Charles Wesley first met her at the home of the Perronets, he called her laconically "a woman of a sorrowful spirit." A few years later, when he was going to preach at the Foundery, he called on Mrs. John Wesley for two minutes before the service and recorded in his journal that all that time they had not one quarrel.

Add to a violent, ungovernable temper that jealousy which can feed on every trifle, and the dominant cause of Wesley's domestic martyrdom is apparent. She not only in-

terrupted his letters but she altered them to suit her purpose, and even fabricated entire letters in order to traduce him.

On one occasion at least she handed a bundle of his letters and papers to those opposed to him with the intention of exposing him as a man of immoral behavior. Indeed, in a jealousy which had long passed the borders of sanity, Mrs. Wesley would privately and publicly accuse her husband of outrageous behavior with female members of the Methodist societies.

At last, in 1771, she left her husband, taking much of his private correspondence. It provoked the famous entry in his *Journal: "Non eam reliqui: non dimisi: non revocabo."* (I have not left her; I have not sent her away; I will not recall her.)

She did return, but afterwards she only maintained an intermittent association and she alienated him finally when she rifled his bureau, altered some of his letters, and caused them to be published.

His letter to her on Oct. 2, 1778, is perhaps the most reasoned yet scathing denunciation ever addressed by a famous man to an erring wife. He concluded: "You have laid innumerable stumbling blocks in the way, both of the wise and the unwise. You have served the cause and increased the number of rebels, deists, and atheists and weakened the hands of those that love and fear God. If you were to live a thousand years twice told, you could not undo the mischief you have done. And till you have done all you can towards it, I bid you Farewell!"

In this unhappy story of a disastrous marriage of 30 years, the matchless patience of John Wesley shines like a beacon. Subjected as he was to intolerable provocation, he never once either acted or retorted in kind. Perhaps the very fact that he answered her outbursts with such maddening composure made her more hysterical. Having committed himself most unwisely to this marriage, he fulfilled, as best he was able, the vows he had made until Mrs. Wesley's death in 1781 left him with a last 10 years of untroubled happiness.

Perhaps some good came out of evil. If he had married as happily as his brother Charles, he might, like his brother, have been tempted to travel less and stay at home for longer periods. As it was, he had every inducement to be incessantly on the move.

Said the blunt Berridge, vicar of Everton, in a private letter written to Lady Huntingdon: "No trap so mischievous to the field preacher as wedlock. Matrimony has quite maimed poor Charles, and might have spoiled John [Wesley] and George [Whitefield], if a wise Master had not graciously sent them a brace of ferrets."

A ferret after all, may have its uses.

Take Headaches Out of Church Finance

By GILBERT SCHROERLUCKE

DO YOU have a financial system that works? Or, is your church's procedure clumsy, time-consuming, and effort-wasting? We have developed a few simple forms and procedures that may be suggestive to others.

Our finances are catagorized by account numbers. We use 13 main accounts numbered by hundreds:

100 Pastor
200 Finance
300 Missions
400 Evangelism
500 Education
600 Social Concerns
700 Administration
800 Office
900 Music
1000 Loan Payments
1100 Maintenance
1200 Connectional
1300 Building Fund

Under these main accounts there are 91 subaccounts. For instance, in "Education" we list 14 subaccounts. These are numbered by 500's, such as: Library 501; Church-school Literature 502; Promotion Day and Membership Materials 503; and so on. Under Administration we have 13 subaccounts in the 700 series, such as: Gas and Light 701; Water 702; Telephone 703; and so on. Each item of expense is quickly found by its account number.

The treasurer's book is a loose-leaf ledger binder which has a separate page for each main account and each subaccount. When a payment is made, the amount is posted to the correct subaccount. By turning to a particular page, we can know how much has been spent for a particular purpose.

Each month the treasurer closes out his books by totaling the subaccounts and posting this amount

(Fig. 1)

OK for Payment

Acct. No. Amount

_____ _____

_____ _____

_____ _____

_____

Check No. _____

Date _____

Gilbert Schroerlucke serves as pastor of the Preston Highway Methodist Church, in Louisville, Ky.

on the main accounts. A monthly financial statement lists the main accounts and the amount expended on each.

A rubber stamp with mimeographed card simplifies the bookkeeping and is a protector against errors. When an invoice arrives for materials purchased or services rendered, it is stamped as follows, as shown in Fig 1.

The correct account number and amount is filled in and signed. After being coded in this way, the invoices are picked up by the treasurer. He then can feel at liberty to write the checks. This tells him that the materials have been received or the services rendered.

When checks need to be written for which there is no invoice, we use a mimeographed form on a 4x6 card as pictured in Fig 2.

This card is filled out, signed, coded, and then turned over to the treasurer. By the use of these two forms the treasurer is protected against making unauthorized payments. They also provide a cross reference.

Another form fits conveniently into our financial system. This is used in the formation of our annual budget. With the use of this form our annual budget grows out of the planning of the various committees and commissions; it is not handed down. Fig. 3 shows how we make up the budget.

Before this form is sent to the various committees, the bottom half is filled out by the treasurer. With a projected program for the new year and the amount of expenditures for the current year, a committee can make an intelligent request for budget appropriation. The committee offers its request

(Fig. 2)

REQUEST FOR EXPENDITURE

TO: Church Treasurer,

Please issue check to _____
(Name)

_____ in the amount of
(address)

$_____ for _____

_____
(Signed)

Acct. No. _____
Check No. _____
Date _____

(Fig. 3)

PRESTON HIGHWAY METHODIST CHURCH
Louisville, Ky.

SUBJECT: Request for Budget Appropriation

FROM : _____

If possible, please include the following in the church budget for the new year:

Acct. No.	Items	Amount
	Total	

_____
(Signed)

Please return this form to _____ by _____

- - - -

don't be hard on the hard of hearing

Reprinted from
The Expositor (*Jan., 1958*)

By DOROTHY W. PERKINS

DEDICATED to preventing deafness, conserving hearing, and rehabilitating the deaf, the American Hearing Society has uncovered the fact that the United States has a 10 per cent hearing loss throughout the nation. At least one person in ten in every church congregation is handicapped to some extent.

Such persons are likely to withdraw from social and religious groups. However, church services are the last to be given up, perhaps through force of habit, but more likely because the need for the church and its spiritual nourishment and companionship is so great. These needs are the same as they always have been, plus the need of some special consideration.

Dorothy W. Perkins, a speech educator, has directed the College of Speech and Hearing Clinic at East Carolina College, Greenville, N.C.

Hard-of-hearing people are just like others, except they don't hear as well.

To a great many people, the full appreciation of speech depends not only on listening to meaningful sequences of sound, but also on observing meaningful sequences of speech motions. If the speech sounds are given forth with adequate volume and resonance, are articulated well, and if the speech motions can be clearly seen, most people, including the hard-of-hearing, can get the meaning.

All people could be helped with lip reading—it is sometimes called "speech reading"—because speech is a whole-person process. Lip reading is used by the average person much more than he realizes, and with training it can become a very valuable asset.

Training in such reading could probably be called a mixture of art and science. No mystery of magic

is included, but instead a knowledge of how speech sounds are made and practice in the recognition of sequences of speech motions are used.

In good American speech we need to employ 39 speech sounds, but the speech motions used to make them are few. They fall into only eight classifications. For example, B, P, and M, are the only speech sounds made by closing the lips.

For another, the TH sounds of which we have two: the voiced sound, vibrated by the vocal cords and used as the first sound or motion in the word "these," and the whispered sound used as the first sound in the word "thumb," are the only ones produced with the tip of the tongue showing through closed teeth. It can be seen and easily recognized because nothing else is made like it. Lip reading is just that easy.

However, it is necessary to see speech in order to read it and, in order to be kind to our hard-of-hearing friends, we must let them see our faces and expressions as we speak to them.

What can ministers do to help?

1. They can look directly at the audience with nothing to obscure the view. Even though a minister reads his sermon, he can practice eye-contact reading which he is sure to find rewarding. Since eye movements are so much faster than speech motions can possibly be, there is no need for eyes looking at the manuscript while speech sounds are being made. A quick glance can take in a phrase, or a complete thought, leaving the minister free to give the thought straight to the audience with satisfactory eye contacts. The manuscript has already had his careful attention; when he is before the people, it is their turn to have his attention.

2. He can be sure that his speech sounds are correctly articulated, that his thoughts are well phrased and given forth in a natural tone. No lip reader enjoys overly articulated, "mouthed" speech.

3. The volume of his speech should be kept adequate throughout the message. Often speakers start out with good volume, but seem to forget that it is the breath they keep inside that produces strong speech. They literally let their breath waste out with their words until they have very little breath left to finish the sentence and, since it can't be heard, the meaning is lost.

4. The minister's face should be well lighted—from within, of course, but also with artificial light from without. Stage lights shine on or light up the faces of the actors, but how often pulpit lights focus only on the manuscript, leaving the minister's face in shadow, and often in a dark green unflattering shadow at that.

5. Remembering his deafened friends, he can be sure that his ges-

tures are made far enough from the front of his face that they do not obscure lip reading.

6. He can make sure that his pulpit desk is the right height, so that his face can be seen easily, and not so high that people have to make their necks uncomfortable in order to see him.

7. When talking to the deafened, he can remember that hearing aids are aids, not the complete answer. They never eliminate the need for lip reading.

8. When the church bulletin is planned, Bible references could be listed and the deafened could read their own lessons. In such ways the minister can anticipate the needs of the hard-of-hearing and do for them what he would like to have done for him if he were hard-of-hearing. His thoughtfulness will not go unappreciated.

A deafened, frustrated, discouraged older woman was in a strange city. On Sunday morning, she went into a beautiful church she discovered. She was seated well toward the front of the church. When the minister stood she felt fortunate, for he was a big, tall man and she hoped that the volume of his speech would also be big. When he took his place at the pulpit, he was so high that she had to bend back her head to look at him and then she noticed that, from where she was sitting, she was in direct line with a back window that all but silhouetted the preacher.

He turned on the pulpit light which lighted his manuscript but shaded his face and as he read he bent over, giving the congregation a good view of the top of his head. Then she thought, "I never have been able to read speech from the top of a man's head, but maybe he'll speak loudly enough so that I can hear him."

She turned up her hearing aid and when he started to read she heard him. He began in a full, resonant voice, but by the time he was at the end of his sentence she couldn't hear a word, so she lost the meaning. She continued to watch, but only to find that this petering out at the end of each sentence to be a habit and it was most annoying.

He seldom looked up from his manuscript and, even when he did, he didn't contact the people.

Having been a teacher she also thought, "Sometime, some place, a teacher has told him that he mustn't keep his eyes glued on the book, but didn't explain to him why he shouldn't, nor what to do with his eyes when he is free from his reading. Can it be possible that they don't teach eye-contact reading in a minister's training?"

She left the church more discouraged than when she entered. As she walked down the street, she thought, "I'm sure he didn't want to do that to me; he didn't mean to be unkind. Maybe he just doesn't understand about deaf people."



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Charles Ray Goff. The minister of the famed Chicago Temple discusses the meaning and value of the Lord's Supper—how to prepare for it and how to appreciate it.

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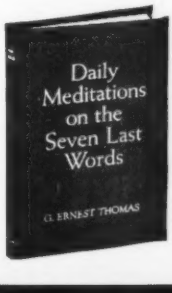
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Dr. Thomas is director of spiritual life, for the General Board of Evangelism of The Methodist Church.

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BOOKS OF INTEREST TO PASTORS

The Death of Christ, by John Knox. Abingdon, 190 pp., $2.75.

Reviewer: FRANK W. CLELLAND, *professor emeritus of New Testament, Gammon Theological Seminary, Atlanta, Ga.*

In this study Dr. Knox examines the external circumstances of Jesus' death, its meaning for him, and its meaning for the early Church. His main concern is with the second problem—Jesus' own understanding of his death. Throughout his critical searching for an answer to this question, the author interprets the cross as "the central moment in a divine event which only the Church can know."

Did Jesus think of himself as a Suffering Servant or as a suffering Son of Man? Following a critical examination of every New Testament passage bearing on this problem, Dr. Knox arrives at his generally negative conclusion to both questions. The irreducible evidence shows that Jesus was acutely conscious of the tragic crisis which confronted him in Jerusalem and made every effort to avoid death as the defeat of his mission to his people.

The cross at once became for Jesus' followers the symbol of his way of life, as it also became the symbol of God's love for men. The critical problem for New Testament students is to determine where Jesus' words end and those of the early Church begin. Here is a critical and sympathetic study which should challenge its readers to rethink both Jesus and the early Church.

Prayer That Prevails, by G. Ray Jordan. Macmillan, 157 pp., $3.

Reviewer: WILLIAM R. GUFFICK, *pastor, First Methodist Church, Ocean City, N.J.*

The thesis of this book is that prayer is not an isolated act but part of the total life experience. We pray unceasingly through our attitudes, spirit, and deeds. These are the expression of our deepest desires. Effective prayer results when our petitions and desires are in accord.

To achieve this inner harmony any individual can study prayer and cultivate it with the assurance of gaining a keener insight and greater effectiveness. The author offers help in the cultivation of the art of prayer.

Many ideas on the *why* and *how* of prayer in this book are made articulate. The book avoids the usual trite suggestions concerning prayer, yet uses terms that are easily understood

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by the man on the street. It will help the reader to pray with the understanding as well as the spirit. It should make a good textbook on prayer for a study group or midweek service.

More Light on the Dead Sea Scrolls, by Millar Burrows. Viking Press, 434 pp., $6.50.

Reviewer: J. PHILIP HYATT, *professor of Old Testament and chairman of the department of religion, Vanderbilt University, Nashville, Tenn.*

Millar Burrows was director of the American School of Oriental Research in Jerusalem in 1948 when some of the now-famous scrolls were taken to that school for identification and study. He has been very much concerned with the Qumran discoveries ever since.

This book is a supplement to his earlier one, *The Dead Sea Scrolls* (Viking Press, $6.50), which soon became a best seller when published in 1955. This one brings the story up to date.

Here is an account of the new discoveries at Khirbet Qumran in the fifth campaign of excavation there, and the frontispiece reproduces the map of the Qumran community. Here also are translations of 13 new texts.

Burrows devotes chapters or sections to virtually all the questions that have been raised and studied in connection with the Qumran sect and its literature. He gives a brief summary, on each topic, of studies made by other scholars, and usually states his own opinion or his reaction to proposed theories.

Readers may find most interesting and helpful the chapters on "The Person and Saving Work of Jesus Christ," "Basic Contrasts," and "Parallels." Burrows concludes that "nothing in the Dead Sea Scrolls concerning the person and work of the teacher of righteousness or any of the expected messianic figures presents any 'threat to the uniqueness of Christ.' " On the other hand he says he has been most surprised and impressed by the agreement of some aspects of Qumran theology with the most distinctive doctrines of Paul.

This book will richly repay careful reading and will bring the reader abreast of modern scholarship on the scrolls. This reviewer believes, however, that Professor Burrows could write a more valuable book for the general reader, if he would set forth in brief compass his own opinions and the results of his own studying and thinking, and not spend so much effort on the opinions and theories of others.

The World Is Learning Compassion, by Frank C. Laubach. Fleming H. Revell, Co., 251 pp., $3.50.

Reviewer: CREIGHTON LACY, *associate professor of missions and social ethics, Duke Divinity School, Durham, N.C.*

Frank Laubach has long been a paradoxical figure in contemporary Christendom. Deeply spiritual, he has inspired millions by his devotional speaking and writing. Yet in him the missionary enterprise seems too easily and too exclusively reduced to literacy charts and mass movements.

This latest book strikes the same ambivalent note. As a survey of

charitable movements, it is informative and challenging. As an effort to link private philanthropy and public aid with "the compassion that was born on Christmas Day," it is unconvincing.

Dr. Laubach has been criticized, not unfairly, for his "tendency to imprison the Christian social ideal in organizations and systems of the moment." He devotes whole chapters to the Rockefeller Foundation, Point Four, the World Bank, and so on.

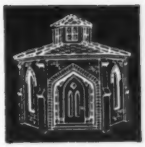
His descriptions of political and economic situations are often naïvely oversimplified. His "answers" are often sentimentally idealistic. Father Trevor Huddleston, a very different kind of humanitarian, has remarked that "the book constantly angers and at times infuriates me."

These very weaknesses have compensations for the pastoral reader. On the practical side, this handbook of benevolent agencies includes an abundance of facts and powerful sermon illustrations. On the spiritual side, when one of the great saints of this century overestimates the world's compassion, those who know him will realize it is because he himself is so filled with the compassion of Christ.

Therapeia, by Robert E. Cushman. University of North Carolina Press, 322 pp., $6.

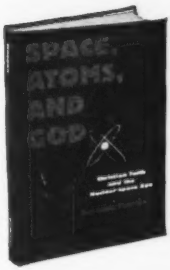
Reviewer: JOHN A. HUTCHISON, *professor of religion, Columbia University, New York City.*

Christianity owes a great debt to Plato and the philosophy which he created in ancient Greece. When the Christian apostles and church fathers sought to proclaim their gospel in



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the Hellenistic world they found in Platonic philosophy not only a powerful ally but also a vehicle for the communication of their faith. Ever since that ancient time thoughtful Christians have made a similar use of this philosophy.

The appearance of a wise and lucid book on Plato is an event of importance for Christianity. *Therapeia* is the Greek word for "care" or "cultivation." Thus it designates Plato's philosophy, way of life, and way of faith and salvation. This is a solid and scholarly book, but also an eminently readable one. Fundamentally it is an exposition and evaluation of important themes of Plato's philosophy.

To Robert Cushman, Plato is the humane and religiously-minded philosopher who anticipated many important aspects of Christian philosophy and theology. He saw and taught belief in a Reality beyond human manipulation. This Reality, the dean emphasizes, can be known only by a mind illuminated by a purified character. In these and other respects, Plato's thought was a protest against the relativism, the opportunism, and the worship of power of his contemporaries, the Sophists. The American reader thinks of many contemporary parallels to the Sophists.

Plato rebelled against such thinking, producing his philosophy of the source of human virtue and truth as a fixed point above the changing world, as the sun which is the master light of our human seeing. The ascent of man's mind to this form of knowledge takes place only in a life disciplined in both intellect and character. Philosophy is thus a way of life

and a way of salvation. The fruit of this way is wisdom, of a kind that Plato had glimpsed in the life of his master, Socrates.

No reader can fail to be stirred by this picture of Plato's philosophy. The reader who is also a Christian will find illumination—by the doubly reflected light of Cushman's interpretation of Plato—upon his Christian faith.

Horace Bushnell: Minister to a Changing America, by Barbara M. Cross. University of Chicago Press, 201 pp., $6.

Reviewer: CARL M. DAVIDSON, *pastor, First Methodist Church, Lincoln, Nebr.*

Bushnell failed in his own day because the Calvinists could not accept his liberalism and the Unitarians could not accept his evangelical type of theology. But he became the first theologian of the social gospel whose influence Rauschenbusch acknowledged 50 years later.

Writing on a fellowship from the American Association of University Women the author seeks to analyze the thought and life of a great 19th century Congregational minister. In doing this she intends to show also the characteristic trends of life of the time and how the mind and ministry of this independent preacher reacted to the spiritual apathy, the middle-class smugness, and the rising influence of modern science.

To a large degree the objectives of the book are achieved. It is certain that the author of *Views of Christian Nurture* has been too long neglected. For this book written by Bushnell had

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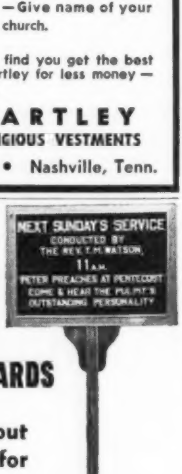
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a direct and great influence on the development of views of Christian nurture prevalent in our century.

A passing reference in the book's first chapter made this reviewer wonder if the fact that Bushnell's mother, who was an Episcopalian, and his father, who was first a Methodist, did not temper their son's mind at an early age against both the stern theology of the Calvinists and the romanticism of the Unitarians. The Bushnells became Congregationalists in a community where there was no other church.

The reader needs to be warned that the book's style is not easy reading and the author sometimes assumes a knowledge of Bushnell's life which the reader may not have. But the book, which is exhaustively documented, is a real contribution to American religious history and thought.

Marriage Counseling: A Case Book, edited by Emily H. Mudd, Maurice J. Karpf, Abraham Stone, and Janet Fowler Nelson. Association Press, 488 pp., $6.50.

Reviewer: CARL T. PIERSON, *pastor of the First Methodist Church, Kent, Ohio.*

The American Association of Marriage Counselors, through the publishing of this book, has made a significant contribution to the understanding of the process of marriage counseling. One cannot escape the note of concern for the well-being of the people who seek their services.

The depth of insight, coupled with professional skill, is a challenge to all who practice marriage counseling.

The variety of methods used and illustrated in the cases presented, with no effort to defend any one of them, indicates a new note of "unity in diversity" in the counseling field.

For the minister four things should be kept in mind: 1) A thorough study of Chapters 1 and 2 is really necessary for understanding what the various counselors are striving to achieve.

2) The cases should be studied carefully within the frame of reference of the clients and the orientation of the respective counselors involved. They should be considered as facets of an over-all process, and in no sense should they be used as answers to the "cases" with which the minister is currently dealing.

3) He should be constantly aware of the "moralistic" nature of his own leaning and training, and he should always evaluate how this training affects his relationship with the client.

4) One basic difference exists, especially in pre-marital counseling, between the minister's approach and that of the professional marriage counselor. In all the cases presented in the book, the client sought out the counselor. This assumes an awareness of need by the client which doesn't always exist in the case of the minister's interview. While he may have been successful in educating his young people to "come in for conferences prior to marriage," they come because it is part of the pastor's program and not necessarily because of any sense of need for counseling.

The size of the book and the variety of problems presented place it in the category of a reference book for the minister, but it is one which

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can be extremely helpful and should be read in its entirety by all who are striving to do the job of marriage counseling.

Design for Adult Education in the Church by Paul Bergevin and John McKinley. Seabury, 320 pp., $6.

Reviewer: HOWARD M. HAM, *professor of religious education and psychology, Iliff School of Theology, Denver, Colo.*

Christian educators who are ready to move from conversation to action in the adult programs of their churches will find this book ideally suited to their needs. It is not an inspirational work, yet the vision of what can be accomplished in the Christian education of adults is inspiring. The book's suggestions have been tested by actual application in 35 local churches.

The Indiana Plan for Adult Religious Education, which this book describes, is essentially a comprehensive training program for participation in group processes, coupled with a democratic organization for learning. The book is designed as a working manual for those who wish to introduce such a program.

The authors have apparently kept careful records of the more common objections to the proposed program and on alternative ways of handling the basic problems. Directions are so complete and explicit that it seems less responsible participation is demanded of the administrator than he will be expecting from the class members.

A reader who comes to the book to gain an understanding of how group dynamics principles can be applied in a local church will obtain this insight by reading the first 75 pages. Those who intend to put the plan into operation will find explicit directions in the remainder of the book.

Whether or not the level of enthusiasm and participation engendered by the approach can be sustained over a long period of time must be left to the verdict of history. The short term results are clearly demonstrated.

This is one of the few really good books on adult education in the church. It will undoubtedly have a widespread influence among those who believe in democratic processes in education and who are ready to train their adults for responsible participation in the work of the church.

Premarital Pastoral Care and Counseling, by Wayne E. Oates. Broadman Press, 71 pp., $1.

Reviewer: JAMES W. CARTY, JR., *Religious news editor,* The Nashville Tennessean.

The church, "under the leadership of its pastor, should provide a program of spiritual preparation, guidance, counseling, and referral for all people for whom it accepts the responsibility of uniting in marriage." This is the view of Dr. Wayne E. Oates, one of our foremost authorities on pastoral care.

His latest book describes the responsibility of churches toward marriages, the pastor's role in premarital guidance, counseling methods and special problems that arise. He occasionally refers to Baptist doctrines, but his sound psychological theory and biblical orientation make this

practical book of value to pastors of other denominations.

Dr. Oates declares that the community will more widely appreciate the church which has a comprehensive approach for preparing people for marriage. He believes each minister needs to develop a careful exegesis of biblical materials on the husband-wife relationship. He presents an outline of New Testament teachings on relationships within the family.

Church Membership in the Methodist Tradition, by Frederick A. Norwood. Abingdon Press, 144 pp., $2.75.

Reviewer: EVERETT W. PALMER, *pastor, First Methodist Church, Glendale, Calif.*

This book admirably serves the quadrennial program of The Methodist Church. Although planned and written before the General Conference in 1956, it can be an excellent tool for implementing the emphasis upon the local church, especially that pertaining to:

Improving the quality of Christian experience, dedication, and Christlike living . . . methods . . . to clarify and intensify what it means to be a Christian in this kind of day . . . . to establish holy habits and a Christlike code of conduct which will undergird and express that total dedication."

The author traces standards and procedures of membership in Methodism from the days of Wesley to the present under three chapter headings: "Getting In," "Staying In," and "Putting Out." He then proceeds to draw conclusions which speak di-

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rectly to the conscience of the reader.

Professor Norwood makes competent and generous use of primary source materials. He is not reluctant, however, to speak his own mind and address himself with candor and conviction to present-day Methodists.

"We stand," he declares, "in desperate necessity of recalling, restudying, and re-evaluating (our) heritage of faith in discipline and church membership. . . . Perhaps it is time for Methodists to make clear to all concerned that to get in is hard, to stay in is harder, but that the saving grace of Jesus Christ is worth any price and effort, and that His grace is sufficient for us all."

Glorious Ride, The Story of Henry Woods McLaughlin, by James McLeod Carr. Church and Community Press, 156 pp., $2.50.

Reviewer: RALPH GRIESER, *pastor of five small churches in the New York Conference.*

This is not a biography, technically, nor a history of the movement inspired by Theodore Roosevelt's Rural Life Commission in 1908, yet it presents a vigorous Christian, Henry Woods McLaughlin, and his part in the new movement in both church and community. The "little jet" sketches by the author say something about the organization of the book. He swings from spot to spot, backward and forward, but at each focus you see his man living out his faith.

Serving both country and city churches, McLaughlin finally settled down to the role of country preacher at New Providence, Va., from which

he was called eventually to lead the Presbyterian denomination in the rural emphasis.

In addition to the refreshing personality and the contagion for church work in the small community, the man on the field for some time and the student just entering will find worthy emphases.

McLaughlin was a recruiter. He multiplied the work of his hand by enlisting and training others according to their talents.

He met the people where they were, as they were. A call from him embarrassed no home at any time. One of his sextons said: "Mr. McLaughlin sure is a smart man. He can speak two or three languages." Actually, he could speak every man's language.

He took the church to the people by visiting and organizing extension Sunday schools and preaching places. "We must take the Gospel to them," he pled with his church officials. No person was allowed to live beyond his ministry. He stretched the ministries of his churches to the same over-all size. Who could have organized more human welfare programs—a doctor for the community, a bank, charity, producers cooperatives? McLaughlin was always reaching out to meet the need of people.

He was quick to adopt new ways: Lord's Acre, envelope system of stewardship, and mobile units. On his church farm he set the progressive pace for his neighbors by introducing new crops like soy beans and sudan grass.

Here is a man who served his denomination by insisting that "the small church is the norm."

THE LARGER PARISH AND GROUP MINISTRY

Marvin T. Judy. Ministers and leaders in the rural church field will be especially interested in this book which tells how to set up and operate effective co-operative programs between congregations in rural and enlarged communities. $3

The author is professor of church administration and rural sociology, Perkins School of Theology, SMU.

UNDERSTANDING AND PREVENTING JUVENILE DELINQUENCY

Haskell M. Miller. An authoritative account of juvenile delinquency giving specific steps that individuals, churches, families, and communities can take to combat this problem.

Cloth, $2.75; paper, $1.25

The author is head of the Department of Social Ethics at Wesley Theological Seminary, Washington, D.C.

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ABINGDON PRESS

Publishers of THE INTERPRETER'S BIBLE

The Meaning of Persons, by Paul Tournier. Harper Bros., 238 pp., $3.75.

Reviewer: CARROLL A. WISE, *professor of pastoral psychology and counseling, Garrett Biblical Institute, Evanston, Ill.*

The unique aspect of this book is that its content is not what one would expect from a physician and psychotherapist. There is here the rich and insightful use of human experience as the physician sees it in ministering to sick people.

The theme of the book is that man is a person, not a thing; that the only way to understand a person is through a direct relationship with that person; and that each of us becomes aware of being a person by entering into a direct relationship—that is, a dialogue, with another person.

Throughout the book there is a strong emphasis on biblical faith, interpreted as a dialogue between God and man. A man becomes a person and gains insight into the meaning of his experiences, such as illness, by his own inner dialogue with God in which he discovers for himself what God is saying through the illness.

Such meaning cannot be given by another, but dialogue between man and man can be a stimulus for dialogue between a man and God. For man to live is for him to choose this dialogue and the meaning which emerges from it.

Tournier makes a sharp distinction between science and religion. He admits it is difficult to define sharply the moment when one passes from psychology to religion and holds that there is real danger in failing to recognize the frontier between religion and psychology.

The author can be accused of being theologically naïve at points but he is more interested in dynamic relationships than in abstractions with which much theology deals. There is a profound devotional emphasis in the book.

The author has power to communicate the living reality of the dialogue between persons. The careful reader will feel himself participating in this dialogue. The pastor should find careful study of this work rewarding, because it should increase his awareness of the meaning of his own existence as a person.

Free Society and Moral Crisis, by Robert Cooley Angell. University of Michigan Press, 252 pp., $6.

Reviewer: DONALD KUHN, *admission counselor at Garrett Biblical Institute, Evanston, Ill.*

In the foreword, Reinhold Neibuhr calls *Free Society and Moral Crisis* "the fruit of wisdom and a vast erudition . . . a precious resource to the general reader and to the specialist concerned with the problems of social and moral integration."

Pulling pertinent data from related studies, Dr. Angell weaves a much needed sociological theory of the moral order. In writing on the moral order he handles a subject usually avoided by sociologists.

Free society—always in a state of change—faces a crisis which may mean its death. The crisis which is a dangerously low degree of moral integration appears as racial tension, religious differences, family conflict,

juvenile delinquency, and crime.

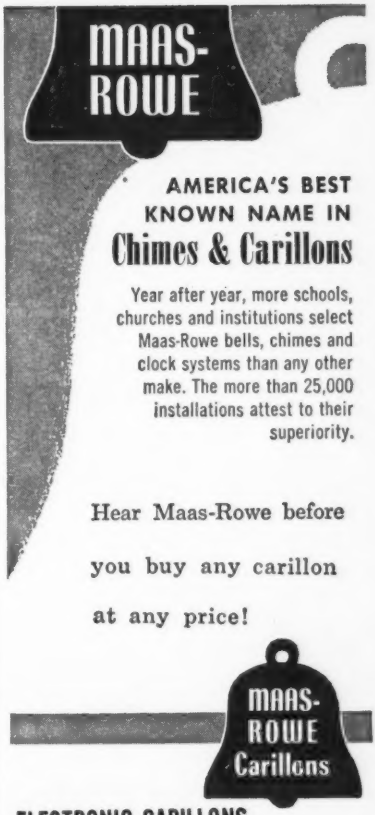
The key to holding society in balance as it changes is "the moral web." This web emerges from the interchange between society and its common values and includes society's norms, institutions, and laws. From related research, generalizations can be made about the moral web which may help us to maintain a free society in our present period of dissension and rapid change.

In developing his theory, Dr. Angell considers the transmission of values and norms, the role of institutions, deviating groups and individuals, and pressures from outside pushing toward certain norms.

While designed as a sociological theory, the book includes extremely practical suggestions for maintaining moral order. It has special relevance to training for ministerial leadership. It also provides an additional purpose and a context for the church's work with social problems. In *Free Society and Moral Crisis* education and communication become more challenging and meaningful. Each is clarified and focused in a way that cannot help leading to a higher degree of moral integration.

The writer uses sociological jargon, but in most cases he explains it sufficiently to make it meaningful to the layman.

Many churchmen will be perturbed because Dr. Angell does not identify the moral order with the Christian ethic. At the same time, if the churchman can view this as a scientific study designed to provide a better understanding of the society in which we live, it may be extremely helpful to the minister.



NEWS *and trends*

CHURCH-RELATED SCHOOLS FACE GRAVE PROBLEMS

Church-related colleges and universities are indispensable bulwarks against materialism and aggressive atheism, says Bishop Paul N. Garber of Richmond, Va., former dean of Duke's School of Divinity and chairman of the Methodist Commission on Christian Higher Education.

At their first Conference in 1784, Methodists voted to establish a college, and in the next 150 years helped bring to being more than 1,200 institutions of higher learning.

There are 136 Methodist-related schools in operation now. They have more than 235,000 students, or eight per cent of the nation's total.

Educators within the church now say that these schools must look to the church for support, and that if they are not maintained, secularization of our culture will be hastened.

A discerning analysis of the education-church dilemma is given in a new book *Marks of a Christian Education* by Bishop Gerald Ensley, a member of the Methodist Commission on Higher Education which has been conducting a church-wide capital funds campaign for the 1960 quadrennium for new buildings and the repair and expansion of old ones.

Biggest problem is the teacher shortage. Some of the best have been compelled to take better paid positions in industry or in tax-supported institutions. College teachers are the only major group whose salaries have declined in purchasing power in the past 15 years. About 40 per cent are Ph.D.s but this may drop to 20 per cent by 1970, educators fear.

Present student-teacher ratios may not be possible to maintain in the next few years. The National Education Association has warned that all schools are losing that battle, and there is danger that second-class colleges will develop.

Private and church-related colleges combined have about one-half the total enrollment in higher education, and one-third of our school teachers are products of them.

Bishop Donald H. Tippett of San Francisco, after a thorough study of Methodism's seminaries, reports that "45.8 per cent of the men in our 10 seminaries came from Methodist colleges, and another 14.6 per cent from other church-related schools, for a total of 60.4 per cent from church colleges." Methodism needs 1,200 seminary graduates each year just to replace those who die or retire.

Long champions of higher education, Methodists are unwilling to have young people suffer consequences of "the closing college door." Per-member church support to Methodist-related colleges went from about 11 cents in 1942-43 to about 62 cents in 1956-57. Support of Wesley Foundations went from four cents in 1949-50 to 10 cents in 1956-57.

150-Year-Old Methodist Magna Charta Remembered

The 150-year-old constitution of American Methodism was remembered eloquently when the American Sections of the World Methodist Council met last December in Philadelphia.

Bishop Fred P. Corson pointed out certain sinews in the constitution that, if modified, invaded or nullified, would mortally wound the document: its provisions for autonomy; its balancing of powers through legislative, executive, administrative and judicial branches; its plans for representative church government; its restrictive rules for preserving what the fathers thought essential to episcopal Methodism; and its "bill of rights" for both clergymen and laymen.

Methodism's Judicial Council was represented by Rev. Lester A. Welliver, present member, and Henry R. Van Deusen, 86, first secretary and long-time resident of Philadelphia.

In a number of speeches, but especially in that of Charles C. Parlin, it was plain that efforts to draw Methodists together is not in conflict with the larger interests of ecumenicity. He was dubious about the trend toward national churches, and said "A simpler and more logical first step would appear to be the joining of our denominational forces. Let us hope that, through our World Methodist Council, we can find a basis for a great fellowship which will cut across all regional, national



Coward—Evening Bulletin Photo

Bishop Fred P. Corson (center), Philadelphia, shows Methodism's oldest communion chalice still in use to Bishop Paul E. Martin (left), World Methodist Council president, and Dr. Ernest E. Long, general secretary, United Church of Canada, during WMC North American sections conference in Philadelphia.

and racial lines, and that we can make good the boast of John Wesley that 'the Methodists are one people in all the world.' "

There are 24 groups called Methodist in the United States. Seven of them—the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, the Free Methodist Church, the Primitive Methodist Church, and the Wesleyan Methodist Church, in addition to The Methodist Church—had representatives at Philadelphia. Of the total Methodist population in the United States, these seven have more than 99 per cent.

Bishop Arthur J. Moore presented plans for a trebled budget for the American part of the World Methodist Council.

Become Episcopal Deacons

Methodist leaders are uncertain about the status of two Methodist ministers who have been ordained deacons in the Protestant Episcopal Church: the Rev. Arthur England, Protestant chaplain at St. Louis State Hospital, and the Rev. Galen C. Fain, vicar in charge of St. Paul's Episcopal Church, Ironton, Mo.

Both men say taking Episcopal orders does not end their connection with The Methodist Church, but Bishop Eugene M. Frank of the Missouri Area says the matter may be referred to the Council of Bishops for final judgment.

Deacons may be ordained to the Episcopal priesthood after periods of service ranging from six months to two years.

Encyclopedia Planned

In Washington for its annual meeting, the Association of Methodist Historical Societies heard its secretary, Rev. Elmer T. Clark, outline plans for a Methodist encyclopedia. The latest one was edited by Bishop Matthew Simpson and published in 1876.

Four principal sections—theological, biographical, geographical, and general—will be included in the proposed work, with at least two volumes of 1,000 pages each.

The church historians heard Dr. Philip M. Hamer, of the National Historical Publications Commission, and Leland D. Case, who described TOGETHER's elaborate plans for a historical map in color locating Methodism's major shrines.

The Rev. Melvin Lee Steadman, Jr., read a paper on what may have been the first Methodist meetinghouse in America (watch for *Robert Strawbridge and the Stolen Pig* in a forthcoming issue of THE NEW CHRISTIAN ADVOCATE) and the Rev. Edwin Schell summarized his studies of the journal of William Duke, an early circuit rider.

New High in Benevolences

Benevolence giving in U.S. Protestant churches has passed the 20 per cent mark of current contributions, for the first time in history, according to the general secretary of the National Council of Churches.

A new report on state and city councils of churches shows 927 with total income of more than $11 million. Slightly more than $2 million of that went for benevolences.



Methodist Information

92-year-old Bishop Hiram Abiff Boaz of Dallas shows his golf form during recent Council of Bishops meeting. The retired Bishop, who plays nine holes twice a week, shoots a 46 but says, "I seldom make it these days."

Ten Issues Face Congress

The 86th Congress just convened in Washington will have before it nine issues which will be of interest to the Church.

The Capital office of the National Council of Churches has prepared the following list:

- Future course of U.S. policy overseas.
- More economic aid as opposed to more military aid.
- Expanded exchange of persons between the United States and other countries.
- Agreements concerning the testing and development of nuclear weapons, and outer space.
- Additional support for refugees and other UN projects.
- Move to end filibusters in Congress.
- Federal aid to education.
- Basic changes in agricultural legislation.
- Expansion of peacetime draft beyond June 30.

. . . Of Interest to Pastors

FEBRUARY 17-19—Church Architecture Conference, Statler Hotel, Los Angeles.

FEBRUARY 24—Church Architecture Workshop, First Presbyterian Church, Palo Alto, Calif.

APRIL 2-4—Interracial Leadership Conference, Columbus, Ohio.

APRIL 7-9—Washington Seminar for Methodist Ministers, Washington, D.C.

APRIL 13-17—Workshop for Directors and Ministers of Evangelism, Nashville, Tenn.

Need Theo-Scientific Men

More ministers trained in theology and science are needed in this scientific age, a national meeting of Methodist educators was told by Dr. Richard Toner, Princetonian scientist and Episcopal priest.

Those trained to speak and write with authority on both, he said, can do a great deal of good, for instance, in talking with young men who think there is conflict between religious and scientific thinking.

Addressing the meeting of 100 executive secretaries of Annual Conference boards of Education, Dr. John Gross of the Methodist Board of Education cited education in the U.S. as the most successful experiment in mass higher education the world has known, and pointed out that it was organized by the Christian church and involved in its aims for the nation.

SUNDAY 'BLUE LAWS' ARE HEADED FOR SHOWDOWN

The U.S. may be heading for a showdown on Sunday commercial activity. Opponents of Sabbath "blue laws," including civil-liberties groups, are increasing their charges of violation of religious freedom and are asking courts to rule on the constitutionality of these laws. On the other hand, a number of church, business, and civic groups are fighting to keep Sunday a day of rest.

A major recent development was the refusal of the U.S. Supreme Court to review the constitutionality of an Ohio Sabbath "blue law," an act court observers believe indicates the justices feel such laws are constitutional. Two supermarket proprietors had appealed to the high court a decision of the Ohio Supreme Court upholding their convictions for engaging employees in Sunday work.

The U.S. Supreme Court rejected the case "for want of a substantial federal question." It had rejected similar cases in three other states in previous months, but observers had expected a ruling on the Ohio statute.

Both supermarket proprietors appealed under the First Amendment. The American Civil Liberties Union and its Ohio affiliate union, in a friend-of-the-court brief, called the Ohio law "a clear violation of the constitutional provision guaranteeing freedom of religion."

Other groups are working to uphold the law. Sunday, Inc., a Cleveland businessmen's organization, has announced it will call a meeting of the 58 mayors in Cuyahoga County to consider a crackdown on Sabbath violations. Similar groups are active in other states and cities, too. In Winston-Salem, N.C., a merchants' organization has taken steps to prevent possible inauguration of Sunday openings. A survey showed that many members would support a move to close loopholes in the city's Sunday laws.

Pennsylvania's 164-year-old Sunday law is another object of concern. Its constitutionality will be examined by the Third U.S. Circuit Court of Appeals in Philadelphia. In Lancaster, Pa., District Attorney William C. Storb declared complete enforcement of old state "blue laws" would mean stoppage of all nonreligious activities on Sunday. He said the Pennsylvania law's prohibition of "all worldly employment" must include the sale of newspapers, groceries, and gasoline.

Meanwhile, church leaders are concerned about the deterioration of Sunday as a day for churchgoing and rest. Dr. Melvin M. Forney, general secretary of the Lord's Day Alliance of Pennsylvania, declared, "The American economy has prospered upon the principle that Sunday is for church, not for business." Paul W. Rischell, executive secretary of the Department of Christian Social Relations of the Protestant Council of New York, called the observance of Sunday as a day of rest "sound public policy required by health and welfare as well as by religion."

Two retailers' groups representing a total of 20,000 stores—the National Retail Merchants Association and the Variety Stores Association, Inc.—also have renounced the commercialization of Sunday by merchants.

Drinking Still Problem 25 Years After Repeal

On the 25th anniversary of the repeal of prohibition the U.S. has five million alcoholics, and the sale of liquor has boomed to a $400 million a year business. There are 437,933 places licensed to sell liquor, 131,000 more than all places of worship.

In the time since repeal the public has picked up the check for $181 billions in economic waste in dealing with drunkenness and its by-products —crime, highway deaths, disease, insanity, crowded jails, divorce, increasing crimes of young people, and other effects traceable to use of liquor.

This estimate was published by the American Business Men's Research Foundation after an exhaustive study of 25 years of liquor promotion. Said the report, crimes directly related to drinking have increased 28.6 per cent, while crime not basically stemming from alcoholism went up only 9.6 per cent.

According to the National Safety Council, in 1956-57 a drinking driver was involved in about 30 per cent of all fatal accidents.

Liquor is being pushed as indispensable to the so-called gracious living, to the pursuit of good clean fun, and a palliative to just about every ill. With disposable personal income now as high as 20 per cent, it is a fertile field for advertisers.

In the 100 years before 1920 the temperance movement had much sympathy and attention, of which much was lost as public education was neglected in favor of enforcement. Some experts feel that the forces of civic and personal morality, along with the various temperance bodies, have not used every opportunity; that no really unified national campaign has ever been launched.

Temperance groups have come to realize that the old approach has had to be changed. The Methodist Board of Temperance has pioneered in this new attitude. It tells, carefully and intelligently, why it is not good or even smart to drink.

The Board of Temperance has published official statements of 18 major Protestant denominations who have taken strong positions condemning alcohol.

"Liquor tax dollars are mostly bunk," said the business men's research group. Balanced against loss of revenue from other places where the money would be spent, over a 25-year period, the net gain is only $4 per capita, less than one per cent of total tax revenue.

Call Rural Life Meeting

The Council of Bishops has called the National Methodist Town and Country Conference to meet in Wichita, Kan., July 21-24. Purpose: to develop a strategy for future service to people in the town and country communities. [See *What Is the Future of the Rural Church?* December, 1958, page 6.]

"It is important," the Council's call declared, "that the interdependence of rural and urban churches be more seriously considered, so that the whole church be brought to see the abiding significance of rural people, of rural life, and rural values in building up a spiritually satisfying urban society."

URBAN PLANNERS WATCH MERGERS IN BALTIMORE

Urban church planners are watching with interest a consolidation operation which has reduced the number of churches serving Baltimore's harbor peninsula area from five to two. All were located within a one fourth-mile radius.

Last December, the congregations of four of the original churches officially merged to form 969-member Good Shepherd Church, an action that was the result of 20 years of discussion. The new congregation is planning to build a $560,000 modern church to include, in addition to sanctuary and church-school rooms, facilities for a day nursery, Scouting, boys' and girls' clubs, counseling services, alcohol clinics, community meetings, church offices, and parking.

This notable step has wide implications for urban church leaders across the U.S., nearly all of whom are faced with problems of deterioration in near-downtown residential areas.

The idea of union of the South Baltimore churches was born just after unification of the Northern, Southern, and Methodist Protestant churches in 1939. (The five neighboring churches had sprung up under different branches.) Leaders saw there was undue duplication of services because the churches were so close together. The congregations were congenial and often held joint worship services on special occasions.

The years of discussion bore fruit when Bishop G. Bromley Oxnam appointed three ministers to serve the five churches in 1957. In 1958, two of the churches, Light Street and South Baltimore Station, merged to form Galilean Church, which now has joined Patterson and Lowe Memorial churches in the new Good Shepherd Church. The fifth church, Fort Avenue, decided not to join the merger.

Prime aim of this historic union is to meet new needs in a rapidly changing community. Home-owning families who once comprised the churches' memberships have moved to the suburbs, causing a 21 per cent membership drop in less than 10 years.

Newcomers renting apartments in the previously one-family residences do not come into the churches as readily as their predecessors. They do not follow the old social patterns. In many cases, both parents work and the family expects to leave the community in a few years. A large number of these people, from rural areas, need help in adjusting to city life.

Leaders saw early that the South Baltimore churches, constructed for sermons, lecture-type Sunday-school classes, and perhaps church suppers, were inadequate for the seven-days-a-week program of the modern city church. These leaders included such men as Dr. R. Y. Nicholson, Dr. Fred C. Reynolds, Dr. Charles Phillips, Dr. Norman Trott, Dr. E. Cranston Riggin, Dr. Philip Edwards, and Dr. Robert H. Parker.

While pointing to the colorful history of the old churches (Patterson had met for its first six years, 1846-52, in a sailing vessel), these men continually emphasized the urgency of new patterns for new needs.

Jurisdictional Commission Faces Several Questions

Should the Central (racial) Jurisdiction be abolished?

Should Jurisdictional Conferences be held at the time and place of the General Conference?

Should bishops elected at the Jurisdictional Conferences be consecrated and assigned at the General Conference?

Should the place of the General Conference be rotated among the Jurisdictions?

Should the law of the church be changed so that bishops may be moved more easily from one Jurisdiction to another?

Should Amendment 9 be followed by other constitutional amendments making it easier for churches and conferences to change Jurisdictions? (Amendment 9 authorizes churches and conferences to change jurisdictions when mutually agreeable.)

These are some of the questions that are receiving long hours of study and debate as the General Conference Commission to study and recommend action concerning the jurisdictional system continues its work. Its fourth meeting was held at Philadelphia, December 10-11. Later meetings will be held at Louisville, April 1-2, and at New York, September 24-25. The schedule calls for submission of a report to the church in January, 1960.

Part of the commission's assignment is to "develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love."

Amendment 9 is one means of achieving that goal, and the commission has found that several matters bring festering problems: differential in salaries between Negro and white pastors, divergence in pension levels, differences in World Service and other apportionments, spread of institutional costs, problem of lay morale under new conditions, and participation of minorities.

The Commission heard a report stating that transfers under Amendment 9 have been slow. Only 45 local churches are involved in such transfers, and only six churches have completed such transfers.

These are: Mitchell Memorial Church, Harrisburg, Pa., from the Washington Conference of the Central Jurisdiction to the Central Pennsylvania Conference, Northeastern Jurisdiction; St. Matthew's, Chicago, from the Lexington Conference to the Rock River Conference, North Central Jurisdiction; Second Grace, Detroit, Mich., from the Lexington Conference to Detroit Conference, North Central Jurisdiction; John Wesley, River Rouge, Mich., from the Lexington Conference to Detroit Conference; Neighborhood Church and Community Center, Fort Wayne, Ind., from the Lexington Conference to North Indiana Conference, North Central Jurisdiction; St. Paul, Jamaica (Long Island), N.Y., from the Delaware Conference to the New York East Conference, Northeastern Jurisdiction.

Other transfers are in various stages of negotiation in Colorado, Illinois, Indiana, Iowa, New Jersey, New York, and Pennsylvania. Thirty-six of the transfers are in what might be called "suspended animation."

News Digest . . .

BOUND FOR HOME. Ten Asian and African Methodist ministers have left for home after completing a unique project sponsored by the Division of World Missions. They studied for four months at Drew Theological Seminary and spent six months as assistant pastors in churches across the U.S.

TO TOUR AFRICA. The Board of Missions has scheduled an African tour for May 2-June 7. Participants, traveling mainly by air, will have opportunity to visit missions, Victoria Falls, the Pyramids. Director is the Rev. John Wilkins, 150 Fifth Avenue, New York 11.

HUNGARIAN RESIGNS. Dr. Albert Bereczky, 65, one of Hungary's foremost pro-Communist church leaders, has resigned as president of the Danubian District of the Hungarian Reformed Church for health reasons.

END TO MISSION TEACHING? All American mission teaching in schools in Africa and Indonesia will be ended within 10 years, predicts Dr. S. C. Eastvold, Pacific Lutheran College president, back from a 180-day world trip. The nationals don't want the foreign influence, he said, and prefer giving teaching jobs to their own people.

GERMAN SEMINARY EXPANDS. The Methodist Theological Seminary at Frankfurt am Main, Germany, plans to become the training center for all Methodist missionary candidates from West Germany and Switzerland.

FIGHT DRUNK DRIVING. Methodists are hoping to raise $1 per member in Southern California-Arizona Conference to go toward efforts to strengthen laws on drunk driving.

NEW CHURCH EACH 10 DAYS. A new Methodist church has been organized in Korea every 10 days in the past four years, according to the Methodist correspondent in Seoul, Dr. Charles Sauer.

LAY SCHOOL OF THEOLOGY. Pilot test of the United Church of Christ's unique plan for a "lay school of theology" will be June 7-13 at Lancaster (Pa.) Theological Seminary. A group of laymen will take concentrated courses in theology, Bible, and churchmanship.

HELPED BY 'MARCH OF DIMES.' Dillard University, New Orleans, La., has been awarded a $168,000 March of Dimes grant to expand its nurse-education program. The Methodist school has the only nationally accredited collegiate nursing program for Negro students in the states of Louisiana, Mississippi, Texas, Arkansas, and Oklahoma.

TO CRUSADE IN JAPAN. Dr. E. Stanley Jones and Billy Graham will conduct crusades in Japan as part of the 100th-anniversary observance of Protestantism there. Dr. Jones will lead a series of ashrams from February through April. The Graham crusade is scheduled for sometime in the late spring.

ABSTINENCE AND SCRIPTURE. "As long as Scripture does not absolutely forbid the use of liquor, the Church has no right to do so either," says Dr. O. G. Malmin, Lutheran *Herald* editor. His statement refers to Christian liberty, he indicated, and does not mean he favors drinking.

WANT CHURCH IN PARK. The Association of Methodist Historical Societies' executive committee says it will petition Pennsylvania congressmen seeking inclusion of Old St. George's Church, Philadelphia, in the Independence National Historical Park.

IRISH SCHOLAR DIES. Dr. R. L. M. Waugh, 65, former president of the Methodist Church in Ireland and one of its best-known scholars, died in Belfast recently.

LEAD 'MISERABLE' LIVES. East German Christians continue to lead "sorrowful and miserable" lives, Bishop Otto Dibelius, head of the Evangelical Church in Germany, declared in a recent radio address. "The Soviet regime," he said, "tries with the utmost determination to make the population sever ties with Christianity." Some attempts were made to relax tensions after the government's rigid anti-church policies of early 1958, but the situation in general remains the same as before, he added.

AIR FORCE CHURCHGOERS. Chapel attendance of Air Force personnel and their families topped the 11-million mark during 1958 for the fifth consecutive year, reports Chief of Air Force Chaplains Terence P. Finnegan.

INTEGRATION MOVE? The appointment of a white priest, the Rev. Frederick L. Phillips, to the all-Negro Protestant Episcopal Church of the Saviour, Providence, R.I., may be a first step in a possible move to disband the church and integrate its membership into the Cathedral of St. John and other "white" churches, observers believe. Father Phillips, first full-time white priest assigned to the church, is working under the Rev. Russell Deragon, canon pastor of the cathedral.

HONOR THE MENNONITE LEADER. Mennonites this year are marking the 400th anniversary of the death of Menno Simons, the German Reformation leader for whom Mennonite bodies are named.

ATHEISTS ACTIVE. Atheist organizations in Poland are protesting vigorously the permission the government recently gave to a Roman Catholic group to publish pamphlets and periodicals. Meanwhile, in Czechoslovakia, the first volume of a new publication called *Atheistic Literature* has appeared.

RISK TAX EXEMPT STATUS. Churches may risk their tax-exempt status if they open their doors to private-school classes in communities where public schools are closed to thwart integration, the Internal Revenue Service has told Robert Tate Allan, publisher of the *Washington Religious Report.*

People Going Places . . .

Dr. Grant S. Shockley, pastor of the Janes Methodist Church, Brooklyn, N.Y.—appointed professor of religious education at Garrett Biblical Institute.

Dr. Caradine R. Hooton, Washington, general secretary of the Methodist Board of Temperance—elected president of the Churchmen's Commission for Decent Publications.

The Rev. Ernest Heywood, of the Calais, Me. Methodist church—appointed a director of the Passamaquoddy District Authority for a seven-year term by Gov. Edmund Muskie.

William Stevenson, for 17 years a teacher in Booker T. Washington School, Dover, Del.—elected as first Negro president of the Dover Educational Association.

Dr. Henry R. Van Deusen, 86-year-old Scranton, Pa. attorney—cited as an elder statesman of Methodism by the church's Judicial Council, of which he was the first secretary.

The Rev. Richard Hunter, minister of education and music at First Methodist in Tuscaloosa, Ala.—joined the staff of the Methodist Board of Education's Youth Department.

Dr. Clara French of Theresa, N. Y. and New York City—made chairman of National Council of Churches Division of Foreign Missions, highest office in that agency.

Walter G. McIver, conductor of Lycoming College choir—is participant in a State Department project, a five-month good will tour of all countries in Africa.

Dr. Harold Hewitt, executive secretary Interboard Council of the Indiana Conference,—joined Methodist Board of Education staff.

Dr. Myron F. Wicke, dean of arts and sciences at Southwestern—elected by Council of Bishops to the University Senate, official accrediting agency of Methodist-related colleges and universities.

Miss Mildred Anne Paine, Albion, N.Y. Methodist missionary—



Dr. Shockley



Dr. Van Deusen



Mr. Hunter



Dr. French



Dr. Hewitt



Miss Paine



Mr. Young



Miss Dunlap

one of 52 foreigners cited by the Welfare Ministry of Japan for distinguished service in social welfare.

Dr. J. S. Ladd Thomas, 83—honored by Philadelphia clergy and educators on retirement as dean of Temple's School of Theology.

Dr. William F. Case, professor of religious education at Garrett Biblical Institute—named dean of new National Methodist Theological Seminary, Kansas City.

The Rev. Henry Taxis, Elgin, Ill.—appointed juvenile court chaplain by Greater Minneapolis Council of Churches.

The Rev. Carlton R. Young, minister of music in Youngstown, O. Methodist Church—named director of church music for Abingdon Press at Nashville.

Miss Emogene Dunlap, director of youth work for the Methodist Board of Temperance—has moved her office to Board of Education headquarters, Nashville.

Henry W. Webster of Waban, Mass.—re-elected president of the Boston Wesleyan Association, layman group of Methodists which publishes *Zions Herald*.

Edward J. Mikula, assistant art director of Illinois Farm Supply Company—appointed art director of The Methodist Church's Central Promotional Office and *Methodist Story* magazine.

Dr. Carleton C. Rogers, pastor of First Methodist Church, Elgin, Ill.—named 1958 Man of the Year by the Cosmopolitan Club of Elgin.

Two new appointments at Drew University—Richard C. Morgan, assistant to the President for public relations, appointed director of the university's new $685,000 union building; and the Rev. Raymond Harrison, Jr., pastor of the Bishop Janes Methodist Church in Basking Ridge, N.J. named to succeed him in the public relations position.

Lloyd S. Millegan, vice-president of Scarritt College, Nashville—resigned, making no announcement of future plans. He had been in charge of fund raising and public relations.

Cuban Methodism Growing

Methodist church membership in Cuba has increased 100 per cent in 10 years, Dr. Carl Stewart, a missionary, has reported to the Board of Missions.

Ten new churches a year are being added, he said, but many congregations are without adequate quarters.

There are 85 pastoral charges, 11 more than in 1957, with 36 ordained Cuban ministers, nine supply pastors, and nine ordained missionaries. Many churches are served by lay preachers.

Candler, first full-fledged Methodist university in any Latin American country, has ended it first year with "wonderful success" Dr. Stewart said.

Prayer Favorite Topic

Largest vote-getter among 13 sermon topics proposed by *This Week Magazine* is *How Can I Make Prayer More Effective?*

Some 7,000 readers picked it most often as favorite over such other titles as *Death, Judgment, Heaven, and Hell, How Can Religion Curb Juvenile Delinquency?* and *How Can Religion Eliminate Worry and Tension?* Least checked: *How Can I Take Religion into My Business Life?*

The prayer topic tallied highest with women, as well as with the total of all persons who responded to the list, but the highest number of men's votes went to *How Can I Make the Greatest Contribution to Life?* Least popular with men was *Religious Approach to International Problems,* with women *Religious Approach to Social Problems.*

Responses are being classified by denominations, and the results will be sent to each church's headquarters staff.

Bolivians Report Gains

Annual Conference of Bolivia's Methodist Church held in Cochabamba reported significant gains for the church in that country, one of Methodism's four Lands of Decision.

Sunday school membership is up 52 per cent, church membership increased 15 per cent, and the number of churches has gone from 8 to 11, with 1,079 members. Seven new circuits were announced and one new district, making the total preaching appointments 24 in three districts.

Highlights of the Conference included acceptance of a Rotary Club project in which the Conference will staff a home for handicapped children, and ordination of Flavio Barbieri by his father, Bishop Sante Barbieri.

Assumes Hong Kong Duties

Bishop Arthur J. Moore has succeeded the late Bishop Ralph A. Ward in the episcopal supervision of the Taiwan-Hong Kong Provisional Annual Conference.

Bishop Moore's assignment by the Council of Bishops executive Committee will hold until the 1960 General Conference and does not affect his Atlanta Area administration or residence.

Bishop Moore, Board of Missions president since 1940, has visited the Orient many times. Before Methodist unification, he supervised missionary activities in the Far East for the Methodist Episcopal Church, South.

Revival Starts Down Hill

The "religious revival" that began in the early 1950s passed its crest in 1958 and is now on the downgrade, according to *Christian Century*. It lists three reasons for the decline: "the original energies are dissipating, the American public is tiring, and opposition is reappearing among the 'cultured despisers.'"

Beginning in the early '50s, the magazine says, "a new political conservatism found a religious alliance congenial. Television and the paperback book opened new doors to a massive spreading of religious tenets. A number of people independently discovered the power of religion in the face of anxiety and in the quest for personal success.

"The personality cult produced a new kind of success-saint. And, with a great Christian investment, ways were found for reviving mass revivalism. Each of these waves has long since crested."

Though the revival has brought "some real gains," its decline may be an asset, the *Century* asserts: "Religion always grows fat and vulgar and obscene when its strength is unquestioned."

Deaths . . .

HERBERT F. ALDRICH, retired pastor at East Poland, Me., November 16.

MRS. FOSTER C. ANDERSON, wife of retired member North-East Ohio Conference, mother of two college presidents, Dr. Hurst R. Anderson of American University, Washington, and Dr. Paul Anderson of Chatham College, Pittsburgh. Died at 82.

HENRY L. BRADWAY, member New Jersey Conference, November 3 at Camden, N.J.

GEORGE M. CORDNER, chief Protestant chaplain Toledo State Hospital and member New York Conference, December 26.

E. D. DIMOND, retired member Detroit Conference, December 14 in Flint, Mich.

JOHN ELDRIDGE, 87, retired member Rocky Mountain Conference, November 25.

MRS. ELIZA EWING, widow of member Ohio Conference, December 8 at 91 years.

WILLIAM I. FRANCIS, retired member Detroit Conference, November 19.

THOMAS A. GREENWOOD, joined Detroit Conference 1892, retired 1923, died November 28.

CHARLES HAWKINS, JR., pastor in Winchester, Tenn., November 17.

WILLIAM KEMP HARRIS, 85, retired member Holston Conference.

WILLIAM INESON, 93, former member New Hampshire Conference, December 2.

MRS. E. S. LEWIS, 87, widow member North Mississippi Conference, December 20.

MRS. RUBY MCLEOD, 74, retired minister in Missouri Conference, December 28 at Liberty, Mo.

DR. HERBERT MURKETT, 88, retired member Florida Conference, died in November.

DR. O. ALTON MURPHY, 58, member Florida Conference, November 8.

WALTER PICKERING, member New York East Conference, died December 4.

JAMES H. PLESS, 46, member Holston Conference, December 12.

ROBERT S. RAINS, retired minister North Alabama Conference, November 19.

J. L. RAY, retired minister of Fort Worth, Tex., November 1 at 73.

HARRY O. RITTER, 66, member Kansas Conference, December 9.

MRS. G. A. SCHULZE, widow of member South West Texas Conference, December 8.

J. S. STRICKLAND, retired member North Georgia Conference, in December.

DR. WILLIAM WARREN SWEET, Methodist historian, teacher at DePauw University and Perkins School of Theology, January 3.

MRS. HARRY WALLER, wife of Sarasota (Fla.) District Superintendent, November 28.

REV. HOWARD C. WATKINS, pastor Carleton, Mich., Detroit Conference, died December 29.

CARLOS WICKHAM, member Ohio Conference, December 4.

DR. DAVID DAVIES VAUGHN, 82, retired pastor and professor at Boston U. School of Theology, December 9 in Florida.

1959 SPRING ANNUAL CONFERENCES SCHEDULED

The complete schedule of 1959 Spring Conference sessions compiled by Bishop W. Earl Ledden of Syracuse for the Council of Bishops follows:

Central Jurisdiction	Date	Place	Presiding Bishop
Central Alabama	June 24-28	Birmingham	Bowen
Central West	May 27-31	Kansas City, Mo.	Clair
Delaware	May 20-24	Philadelphia	Love
East Tennessee	May 14-17	Knoxville	Love
Florida	(to be held in the fall)		Bowen
Georgia	June 1-14	Savannah	Bowen
Lexington	May 13-18	Chicago	Clair
Louisiana	May 13-17	Lakes Charles	King
Mississippi	June 3-7	Waveland	King
North Carolina	June 4-7	Fayetteville	Love
South Carolina	(to be held in the fall)		Bowen
Southwest	June 11-14	Pine Bluff, Arkansas	Clair
Tennessee	June 25-28	Lebanon	Clair
Texas	Apr. 29-May 3	Houston	King
Upper Mississippi	May 27-31	Greenwood	King
Washington	June 11-14	Baltimore	Love
West Texas	Apr. 22-26	Fort Worth	King
North Central Jurisdiction			
Detroit	June 3-7	Detroit	Reed
Illinois	June 9-12	Jacksonville	Brashares
Indiana	June 10-14	Bloomington	Raines
Michigan	June 10-14	Albion	Reed
Minnesota	June 10-14	St. Paul	Coors
North Dakota	May 21-25	Minot	Voigt
North-East Ohio	June 23-28	Lakeside	Werner
North Indiana	May 20-24	Fort Wayne	Raines
North Iowa	June 21-26	Mason City	Ensley
Northwest Indiana	June 3-7	Gary	Raines
Ohio	June 9-14	Lakeside	Werner
Rock River	June 22-26	Rockford	Brashares
South Dakota	June 4-8	Mitchell	Voigt
Southern Illinois	May 20-24	Centralia	Brashares
South Iowa	June 14-19	Des Moines	Ensley
West Wisconsin	June 10-14	Platteville	Northcott
Wisconsin	June 4-7	Oshkosh	Northcott
Northeastern Jurisdiction			
Baltimore	June 3-7	Westminster	Lord
Central New York	May 20-24	Elmira	Ledden
Central Pennsylvania	June 17-21	Williamsport	Oxnam
Erie	June 10-14	Meadville, Pa.	Wicke
Genesee	June 3-7	Buffalo	Ledden
Maine	May 20-24	Lewiston	Clair
Newark	June 10-14	Madison, N.J.	Newell
New England	May 12-17	Springfield, Mass.	Lord
New England Southern	June 10-14	Providence, R.I.	Lord
New Hampshire	Apr. 29-May 3	Laconia	Lord
New Jersey	Sept. 16-20	Ocean City, N.J.	Corson
New York	Apr. 29-May 3	Kingston	Newell
New York East	May 20-24	New Haven, Conn.	Newell
Northern New York	May 13-17	Rome	Ledden
Peninsula	May 14-17	Salisbury	Oxnam
Philadelphia	May 13-17	Philadelphia	Corson
Pittsburgh	May 24-28	Pittsburgh	Wicke
Puerto Rico	Jan. 28-Feb. 1	San Juan, P.R.	Corson
Troy	May 13-17	Burlington, Vt.	Newell
West Virginia	June 3-7	Buckhannon, W. Va.	Wicke
Wyoming	May 20-24	Wilkes-Barre	Corson

South Central Jurisdiction	Date	Place	Presiding Bishop
Central Kansas	May 26-31	Wichita	Dawson
Central Texas	June 12-15	Fort Worth	W. Martin
Indian Mission	June 4-7	Okemah, Okla.	W. A. Smith
Kansas	June 9-14	Manhattan	Dawson
Little Rock	June 2-5	Hot Springs	P. Martin
Louisiana	May 26-29	Shreveport	P. Martin
Missouri	June 2-5	Fayette	Frank
Nebraska	June 8-12	Omaha	Watts
New Mexico	May 12-14	Carlsbad	W. A. Smith
North Arkansas	June 9-12	Fort Smith	P. Martin
North Texas	June 5-8	Dallas	W. Martin
Northwest Texas	May 28-June 1	Abilene	W. Martin
Oklahoma	May 26-29	Oklahoma City	W. A. Smith
Rio Grande	June 10-12	Albuquerque	A. F. Smith
Saint Louis	May 14-18	Sikeston	Frank
Southwest Missouri	May 27-31	Kansas City	Frank
Southwest Texas	May 25-29	San Antonio	A. F. Smith
Texas	June 1-5	Houston	A. F. Smith
Southeastern Jurisdiction			
Alabama-West Florida	May 25-29	Montgomery	Hodge
Cuba	June 23-26	Camaguey, Cuba	Branscomb
Florida	June 3-7	Lakeland	Branscomb
Holston	June 4-7	Knoxville, Tenn.	Short
Kentucky	June 9-12	Morehead	Watkins
Louisville	June 23-26	Owensboro, Ky.	Watkins
Memphis	May 26-29	Memphis	Watkins
Mississippi	June 9-12	Gulfport	Franklin
North Alabama	Sept. 7-11	Birmingham	Hodge
North Carolina	June 22-25	Wilmington	Garber
North Georgia	June 22-25	Atlanta	Moore
North Mississippi	June 2-5	Columbus	Franklin
South Carolina	June 24-28	Columbia	Harmon
South Georgia	June 8-11	Macon	Moore
Tennessee	June 24-28	Nashville	Short
Virginia	June 8-11	Norfolk	Garber
Western North Carolina	June 10-14	Lake Junaluska	Harmon
Western Jurisdiction			
Alaska	Apr. 13-17	Anchorage	Grant
California-Nevada	June 16-21	Stockton	Tippett
Hawaii Mission	Mar. 4-8	Honolulu	Reed
Idaho	May 20-24	Salmon	Grant
Montana	June 24-28	Billings	Phillips
Oregon	May 27-31	Medford	Grant
Pacific Japanese Prov.	June 24-28	San Jose	Tippett
Pacific Northwest	June 3-7	Tacoma	Grant
Rocky Mountain	June 12-16	Denver	Phillips
Southern Cal.-Arizona	June 15-21	Redlands	Kennedy

CONFERENCES OUTSIDE THE UNITED STATES

Central and Southern Europe Central Conference

Geneva Area			
Austria	Apr. 15-19	Graz	Sigg
Belgium	Apr. 29-May 3	Antwerp	Sigg
Switzerland	Apr. 8-12	Winterthur	Sigg

Germany Central Conference

Frankfurt Area			
Northwestern Germany	Apr. 28-May 3	Hamburg	Wunderlich
Northeastern Germany	May 6-10	Berlin	Wunderlich
Central Germany (Eastern)	May 19-24	Aue (Saxony)	Wunderlich
Southwestern Germany	June 2-7	"Probably Tforzheim"	Wunderlich
Southern Germany	June 16-21	Heilbronn	Wunderlich

Latin America Central Conference

Santiago Area			
Central America Prov.	Feb. 19-24	Alahuela, Costa Rica	Sabanes



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It's an Idea . . .

Families leaving the Methodist Church, Gilroy, Calif., for another town receive special pastoral care. The pastor calls on them, recognizing their contribution to the church and suggesting that they do the same for the church to which they are going. He locates the nearest church to their new home and writes the pastor. He then invites the family to participate in "a service of transfer and renewal of membership vows," which thanks them, reminds them of their membership vows, and assures them that they are leaving a local church but not leaving The Methodist Church.

Pruning, weeding, and painting were done when 25 men from University Methodist Temple, Seattle, Wash., came with picks, pruners, shovels, edgers, spades, wheelbarrows, and an auto-trailer. Women folk excused them from "KP" duty on Saturday morning.

A demonstration wedding service, planned by the Methodist Youth Fellowship and coached by the pastor, is part of the program at First Methodist Church, North Andover, Mass. The demonstration wedding has its formal dress, flowers, wedding invitations, and a reception in the parish hall, complete with wedding cake and caterers. The pastor interprets the wedding ritual.

For 'MRS. Preacher'



There is inspirational value in recreation.

WITH A RINGING phone, a hungry child, a waiting delivery man, and a women's group coming—does a minister's wife have time for hobbies?

Only a bold mind would dare receive the thought, but we dared. We guessed there would be a parsonage here and there in which the word "recreation" would not be greeted with, "Heaven's to Betsey! How can I do all I have to do now?" And we were right.

Mrs. Preacher, like Mrs. Anybody-else, is likely to reserve a corner of her mind for the rebuilding of her *joie de vivre* through a special interest.

Probing for information, we discovered that having a hobby doesn't mean that, as might be supposed, duty will be neglected. On the contrary, a minister's wife may find these interests valuable not just as a means of revitalizing her spirit, but also in expanding her relations to the community, for enthusiasm is contagious.

After giving us a lengthly list of enthusiasms one minister's wife, Mrs. Suzanne Newton of Clarkton, N.C., added hastily, "Now, I know what you're thinking—that I must not do any preacher's-wifing at all. But strangely enough the larger the number of outside interests, the better able I am to take on additional responsibilities. My husband serves three churches.

"I go to all the W.S.C.S. meetings, direct the choir at one church, attend church three times on Sundays and Sunday school twice, belong to the P.T.A., sponsor two extracurricular activities at school and, of course, take care of the house."

Mrs. Newton's number-one hobby is teaching a French class at the local high school. "I consider it a hobby because of my own enjoyment of languages." She also does additional reading in French and is beginning the study of German through records.

A course in creative writing was recently added to Mrs. Newton's list of interests, as well as continued study of the piano. "I know nothing about oil painting," she confessed, "but it's one of my husband's hobbies, so I have been experimenting with his equipment.

"Reading is my first love, and the study of French has opened a whole

Here's what they're saying...

May I congratulate you on your wonderful and inspirational masterpiece, TOGETHER. Our family reads it consistently and it holds interest for us all, from our eight year old on up.

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TOGETHER gets better every month. You are to be highly commended for publishing a magazine that is instructive without being stuffy, highly entertaining without being cheaply sensational—a feat that takes a bit of doing in today's fast-paced world. You are meeting a real need of today's Methodist families everywhere.

Rochester, New Hampshire

I am in the U.S. Navy. Since my enlistment in the fall of '56, I have been reading TOGETHER. I just love them and I save all of them now that my church in Miami has been sending me a subscription. I loan them out to the other service men on the ship. They all like it.

New York, New York

Our family, consisting of my husband and myself, a boy sixteen, girls fourteen and eleven, all enjoy TOGETHER very much.

San Angelo, Texas

I greatly appreciate the fine things you are doing in TOGETHER—the excellent contribution you are making to good Christian literature.

Durham, North Carolina

I have been reading TOGETHER for a year now. I think it is wonderful. It is a great help to me, especially in teaching my senior class.

West Paducah, Kentucky

Together 740 Rush Street Chicago 11, Illinois

exciting, new literary world to me."

With her husband Mrs. Newton also enjoys chess, bicycling, camping, golf, archery, and croquet.

"I maintain," she concluded, "that routine tasks get done much faster when you can look forward to starting a new book or learning a new piano composition.

"I'm not expert at any of these things," she said, "but there is always something to share with members of the congregation—hobbies are the basis of many friendships."

Mrs. Ralph Roland of Kansas City, Mo., makes her hobby a parsonage aid. "I find myself clipping poems, prayers, illustrations, and short stories that have special interest for me. The poems and prayers I paste into a notebook. They often come in handy at meetings or work into a Sunday school lesson or Woman's Society program."

Inspirational clippings and quotes she files in an "idea book," which she finds she refers to constantly.

Lest you feel a hobby must be accompanied by a guilty conscience through time ill-spent, be assured it is a nationally accepted institution. The National Recreation Association has set the first Sunday in June as Recreation Sunday when preachers are asked in their sermons to discuss the challenge of our increasing leisure. Information on Recreation Month activities may be received through the Association at 8 West Eighth St., New York 11, N.Y.

Too busy for a hobby? Time may come when the prerequisite for a minister's wife may be a good selection of hobbies. Who knows?

—MARTHA

The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.—EDS.

THE CASE: Application was made for a charter to the Conversion Center, Inc., under the provisions of the Nonprofit Corporation Law of Pennsylvania. This law provides that a corporation might be formed "for any purposes which are lawful and not injurious to the community." The special purpose of the center was to convert Roman Catholics. The lower court refused to grant the charter.

Decision: The higher court ordered that the charter be granted, holding that the purposes listed in the articles could not be declared unlawful or injurious to the public. It further said that the conclusion by the lower court that this group's incorporation might create unrest was not a sufficient reason for refusing the charter. [APPLICATION FOR CHARTER OF THE CONVERSION CENTER, INC., Pa., 130 A 2d. 107 (1957)]

THE CASE: The St. John's Regular Baptist Association, a religious



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General Secretary, The Methodist Board of Temperance, Washington, D.C.

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corporation, purchased land which thereafter was partly occupied by a trustee of the corporation. After his death, his widow continued to occupy and use the land and later attempted to sell. The purchaser sued.

Decision: The court said that the occupancy and use of the land by the trustee could not start the running of limitations against the religious corporation, but his possession inured to the benefit of the corporation. It was further held that his widow succeeded to the same possession as was held by him, and her holding would not be adverse until she repudiated the corporation's title and asserted a hostile claim. [ST. JOHN'S REGULAR BAPTIST ASS'N, v. LONG, TEX., 211 SW 2d. 607 (1948)]

THE CASE: J. H. Cobb and his wife, Lena, executed a joint will leaving property to the survivor of the two and, upon the survivor's death, to trustees of the Manchester, Tenn., Church of Christ and the Bedford, Tenn., Church of Christ. The will provided that, if either church departed from teachings of the New Testament as advocated by that faith, the property should be transferred to the nearest Church of Christ which rigidly adhered to these teachings. The will was contested, stating that it was too vague to be enforced.

Decision: The will was held to be valid. The churches were considered to have such definite tenets that specific deviations could be brought to the court's attention, in which instance the court could then decide the church to receive the funds. [BUCHANAN v. WILLIS, 195 Tenn. 18, 255 S.W. 2d 8 (1953)]

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THEY SAY: paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

What Do We Say?

THE STORY IS told of a Vermont woman who was asked what she thought about a particular matter and who replied that she never knew what she thought until she heard what she had to say.

Many Christians are about the same when they are asked to explain or demonstrate the meaning of the Christian faith. Most of us deem it essential to be abreast of trade information about our jobs, and we study continuously the literature of our businesses, professions, and occupations. If the Kingdom of God is really as important as Christians profess, we should find time for the daily study of the Scriptures and other literature of our faith. As we increase in knowledge and understanding, we shall gain deep conviction.

—SAMUEL W. WITWER, Chicago attorney, in an address to laymen.

The Religious Outlook

AMONG ALL my patients in the second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.

—CARL JUNG in *Modern Man in Search of a Soul* (Harcourt, Brace).

More Disease Than Crime

WHEN QUEEN VICTORIA regarded the agrarian outrages in Ireland as crimes only fit for punishment, Gladstone saw how conditions affected the case, said that this type of crime was rather to be expected and was more like a disease, and announced that the government meant to remedy the sins by remedying the conditions.

In the long run the action of government was taken against the landlords, who had been quiet, rather than against the peasants who had resorted to violence. The landlords, in other words, were more reprehensive for the position they were in, and the possessions they had, than the peasants were for resorting to violence.

In fact, it has long been realized

that the world does not really become aware of the existence of oppression until the oppressed have resorted to violence.

The same is true in international affairs. Those who merely defend the status quo—merely hang on to the remnants of empire—may be more reprehensible from the positions they hold and the possessions they have than the victims who resort to violence.

—HERBERT BUTTERFIELD, British scientist before the School of International Affairs.

Faith-In-Faith

ONE CURRENT trend in American Protestantism that seems likely to continue and have far-reaching implications for the future is the process of leveling out older distinctions and divisions which we have for so long taken for granted. For a very substantial number of our people neither denominational nor doctrinal differences, which traditionally have served to separate us, exert much influence today. There are others, and they too make up a substantial group, who feel quite differently about this leveling process, and we are fully aware of how the current American interest in religion in-general can result in a feeble lowest-common-denominator type of faith.

—HUGH T. KERR, *What Divides Protestants Today,* Reflection Books, Association Press.

Political Contamination

AN UNFORTUNATE result of our general misinterpretation of the nature of democracy is a widespread rejection of political participation. To become involved in politics is to become "contaminated." In con-

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FILMS
FOR CHURCHES

By HARRY C. SPENCER

Methodist Television, Radio, and Film Commission

FACE OF THE SOUTH—This is one of the best and most useful films for presenting the life and problems of the southern sections of the United States. George Sinclair Mitchell, a native of Richmond, Va., and resident of Atlanta, Ga., is executive director of the Southern Regional Council and has had wide experience in government and university circles. The film presents Dr. Mitchell speaking to the audience about his homeland. He uses charts and other visual materials to give meaning to his talk which, though only an illustrated lecture, holds the viewer's interest. The film is recommended to southern and northern audiences alike.

It was produced by the United Presbyterian Church in the U.S. Department of Social Education in cooperation with the Southern Regional Council, and is available from some denominational and educational film libraries. Rents vary. Write Broadcasting and Film Commission, 220 Fifth Ave., New York, N.Y.

THE NEW AUDIO-VISUAL Resource Guide is now off the press. It gives classified evaluations of more than 2,500 current church-related audio-visual materials. Order from the National Council of Churches, 257 Fourth Ave., New York 10, N.Y. $10.

sequence, politics is left largely to professionals unless and until some scandal or crisis seems to make general intervention necessary.

We let the politicians run our schools, care for the aged and insane, fight our battles with neighboring towns and juvenile delinquency, and make all the arrangements and compromises that the rest of us are too pure to endure. When they prove inept or abuse our trust, this simply confirms our earlier opinion of the game and the players, and we draw farther back into the shadow.

—WILLIAM MUEHL, *Mixing Religion and Politics*, Reflection Books, Association Press.

Legitimate National Interest

UNDER the self-righteous leadership of this administration we have been acting as if neither the Soviet Union nor the Chinese Peoples' Republic had any legitimate national interests—in fact, as if they really had little if any right to exist.

We denounce the Peking government, which rules over one fourth of the world's population, as "bad" and illegitimate because, among other things, it is, according to our State Department, "not Chinese." We treat the Soviet government as if it, too, were illegitimate.

It apparently never occurs to this administration that the Chinese have a legitimate interest in not having their offshore islands held by hostile forces, an interest just as legitimate as would be our interest in not permitting Communist forces to occupy Martha's Vineyard, or Long Island.

—JAMES P. WARBURG, speaking to New England Annual Conference.

We Want to Know

TRADITIONAL AND BIBLE READING

Did the divided chancel, now increasingly popular in Protestant churches, come from the Roman Catholics? Is it true that the lectern was used for the reading of tradition and the pulpit for the reading of the Bible?

In all Roman and Greek churches, and in many Protestant churches, the pulpit has never been located in the chancel which, by definition, is the part of the church near the altar, set apart from the rest of the church by the "cancelli," or screen. The central pulpit, therefore, was the deviation. In Eastern Orthodox churches the reading (or singing) from the lectern does not include the Divine Liturgy, but there is no differentiation anywhere on the basis of Bible and tradition.—EDS.

METHODIST GODPARENTS

Are Godparents required, or customary, in Methodist services of Baptism?

There is no provision for Godparents in the Methodist order for Baptism. In the Methodist view, the sponsorship of the child must be shared by the parents, the church, and persons willing to accept responsibility in a special way.—EDS.

CLASSIFIED ADS

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RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. CA, Grand Rapids 6, Mich.

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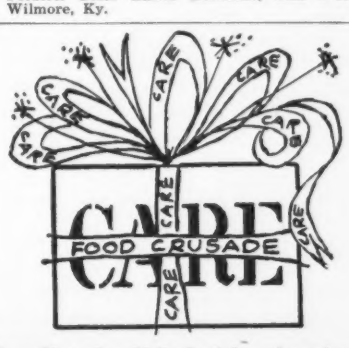
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OPEN FORUM *Letters to the Editors*

Humanist and His Bootstraps

EDITOR: One must smile at George Calingaert's confident claim [*Humanism, the Emerging Faith,* November, page 55] that humanism supplies a faith without contradiction, even to a small percentage of "intellectuals."

Facing a cosmos "indifferent to his fate," the humanist is driven to a fatalism from which he pulls himself by his own bootstraps. "Raised by his own efforts to his present dominating position," he is blinded by the fact that his intellectual "tower of Babel" offers no more insurance for survival than does a selfish, dogmatic religion. For the "understanding of human values and respect for individual man" cannot be analyzed, appraised, and inspired by scientific methods. The "Tower of Babel" of man's confidence, as in humanism, leaves the "intellectuals" speaking varied tongues, and in as meaningless confusion, as do the varied religions. . . .

ELWYN C. PARLIN
First Methodist Church
Manistique, Mich.

EDITOR: To get mad with George Calingaert and his article on Humanism, would be to express a hidden fear that he has something—and he has—a splendid exposition.

But he does not deal with our fundamental failures: Man cannot live as long as he wants to, and man does not completely live up to the best that he knows. These failures would continue to exist in an earthly utopia.

Furthermore, the author seems to give the impression that brotherhood is implied by scientific knowledge. But having the scientific method does not imply that we will live like brothers. God's fatherhood is the basis for man's brotherhood.

So, Professor Calingaert does not really account for all the springs of religion. . . .

LEROY SMITH
Methodist Church
Eton, Ga.

The District Administrator

EDITOR: Roy Agte's article on Methodism's key man [October, page 49], prompts one further comment:

Since the church is losing trained, dedicated Christian laymen because it does not have jobs to offer them as workers, why not use them in the administration that they are so well qualified for?

A lay administrator in the local church would free the minister to be a prophet and a priest to his people.

A lay administrator in the district would set the superintendent free for exceedingly vital tasks. For example, he could become a pastor to pastors.

We are losing manpower to business and industry, while we sit and cry, like a dog sitting on a burr, for more ministers.

ALMER J. RICH
Burns Memorial Methodist Church
Aurora, Colo.

Historical Error

EDITOR: My information is that Joseph Arch and Henry Broadhurst were never members of the British cabinet [*Industrial Revolution in Wesley's Day,* November, page 33], but that John Burns was the first working man who attained cabinet rank.

He joined the Campbell-Bannerman government in 1905 as president of the Local Government board, and held a cabinet position until he resigned in 1914, through disagreement on going to war with Germany. John Morley resigned at the same time.

By the way, the article's too hard on Methodists for opposing Luddetes.

THOMAS MILLER
Retired Minister
Paradise, Calif.

Compulsory Unionism

EDITOR: If it is a principle that laboring people who benefit from organized labor must be compelled to pay (and participate?) in the unions, surely it would follow that people who benefit from the organized church ought to be compelled to pay (and participate).

The unions are using a crutch that is letting them down into the ditch of corruption and power politics. . . .

RAE GINTHER
Culbertson, Mont.

Concerning Ordination

EDITOR: As a layman, I am glad for Bishop Costen J. Harrell's statement, *The Philosophy of Our Jurisdictions,* with its reference to time and place for consecreting bishops, [November, page 19], and I hope that a change in ordination procedures will bring this inspiring rite closer to the people.

In fact, I suggest that we authorize the ordination of elders and deacons and the consecration of bishops and district superintendents "among the people with whom they are to serve," each in the church of his choice and (for practical economy, but with ample ancient precedent) by the laying on of hands of at least one Methodist bishop and two ordained elders.

WILLIAM H. CHEESMAN
Washington, D.C.

Required Reading

EDITOR: Every student in my required course at Candler School of Theology is introduced to the usage of the *Pastoral Care* section of THE NEW CHRISTIAN ADVOCATE, as a basic part of his assigned work. . . .

O. FLOYD FEELY, JR.
Emory University
Atlanta, Ga.

The Minister's Wife

EDITOR: Through my column in *The Exchange,* of the Northwest Texas Conference, I have had pleasure in recommending *"For* 'Mrs. Preacher'" I called attention to the October issue, in which Martha wrote on Micah 6:8, describing the role of the minister's wife and answering the question as to "What is required of

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her?" There was much food for thought in that answer.

MRS. DAVIS B. EDENS
Methodist Church
Rochester, Texas

Consider the Word "Reverend"

EDITOR: What has happened to the word "reverend" that used to signify a certain status of acceptance or ordination as a minister? Now "doctor" seems to get some sort of priority.

Have ministers lost the values in the word "reverend" and what it stands for? Through false pride and a yearning for prestige, do ministers hanker after the title "doctor?" Are not such seminary degrees as B.D. and S.T.B. worth as much as honorary degrees?

Recent events seem to be setting up a class distinction amongst us.

F. F. ADAMS
Calvary Methodist Church
Long Lake, N.Y.

They Insisted on Aldersgate

EDITOR: When a fellow student at Candler and I organized a new church in Atlanta, the people wanted to call it "Smith-Dunnam" for us, but we insisted on the far more meaningful "Aldersgate." From the historic occasion the church has chosen for its stationery the words of John Wesley, concerning his heart-warming experience.

The church now has a name that is all that is prompted by Albert C. Hoover's article [*What's in a Church Name?* November, page 68].

ELDEN R. SMITH, JR.
Methodist Church
Orleans, Ind.

Together

PREVIEW

For March 1959



WHAT RESURRECTION MEANS TO ME
by Madame Chiang Kai-shek

The wife of the President of the Chinese Republic is the daughter of a Chinese Methodist missionary and a graduate *cum laude* of a U.S. college. It was her devotion to the faith that led her husband to become an equally ardent Christian.

In a challenging personal testimony Madame Chiang writes: "The power and the glory of Easter is that when men had done their cruel worst in crucifying our Lord on the cross there was an unfathomable caliber in Christ which they could not reach—a caliber which defied the sting of death. He lives, and we shall live also."

CHRIST'S LAST DAYS ON EARTH
Color Pictorial

For 34 years people in Bloomington, Ill., have observed the Lenten season by re-enacting the story of Jesus. This American Passion Play has a cast of 250—three score of them Methodists.

Director Louis L. Williams made special arrangements for TOGETHER's photographer at last year's presentation so readers could see Bloomington's reverent interpretation of the world's most triumphant story in living color.

The accuracy of the play's settings and costumes should make these pictures an invaluable guide to Sunday school and church school teachers, and to church drama groups.

TO SURVIVE MAN MUST SERVE
by Bruce Catton

A distinguished American historian reminds us that confused and terrible as the upheaval in today's world may be, today's challenges are not merely chances for destruction—if we meet them properly, they are also chances for magnificent progress.

Here is a message of hope from a man whose rich knowledge of history enables him to interpret the enduring continuity of the human story. It might serve as a springboard for lively group discussions by adults and young people alike on how Methodists can meet today's challenges.

THEY LIKE A CHUCKLE, TOO!
Picture Feature

A few years ago Methodist minister Charles A. Jackson, Jr., came upon Clare Barnes, Jr.'s book, *Campus Zoo*

(Doubleday, $1), with its hilarious captions for the animal pictures.

Purely for fun, he wrote alternate captions of his own based on goings on at Annual Conferences. His fellow pastors enjoyed them so much they were put on exhibit at a real Conference last year.

Now some of the best of these ribticklers from a preacher's tongue-in-cheek view of his own calling have been adapted for TOGETHER's readers, also purely for fun. If anybody in your parish has doubts about whether preachers are human, he'll have them no longer after he sees this delightful "exposé."

BERMUDA, LAND OF LILIES
Color Pictorial

Three pages of pictures take readers on an Easter visit to Bermuda, where lilies bloom and the sun shines warm. "Stops" are made at the church standing where George Whitefield preached in the fields and at the monument in memory of Methodist John Stephenson, imprisoned for preaching to the slaves, who continued to preach through the grating of his cell.

A FAITH TO LIVE BY
by Gerald Kennedy

Readers showed so much interest in news reports about the statement on theology that was made by the Council of Bishops in 1958 that TOGETHER asked Bishop Kennedy for an article about it.

He responded with this vividly personal account that traces his own Christian experience from fundamentalism to liberalism, through neo-orthodoxy, and back to what he has chosen to call "Wesleyanism."

"As Methodists, we believe that in Christ there is an answer to all our problems," Bishop Kennedy sums it up. "If the shout of triumph goes out of our preaching, our witnessing, our living, then we have lost the way. This is the good conviction the Council of Bishops voiced in its 1958 message."

Here is a fitting culmination to the Week of Dedication ending February 15 and a timely contribution to Membership Training Classes held during Lent.

WHAT'S AHEAD FOR RELIGION IN RUSSIA?
Powwow

This question, uppermost in the minds of all Christians, is answered with personal observations by three Methodists who visited Russia recently—Senator Hubert H. Humphrey, who was interviewed on his talk with Nikita Khrushchev by columnist David Lawrence; Dr. T. Otto Nall, Editor of THE NEW CHRISTIAN ADVOCATE; and Charles C. Parlin, international lawyer.

A NEW TEAM: MEDICINE AND FAITH
by H. N. Ferguson

During the next 25 years we are going to hear more and more about those resources of faith which effect healing, predicts this informative account of the movement to link medicine and faith. Already medical societies and ministerial associations are meeting together, Ferguson reports. Some are arranging half-day study and observation seminars in local hospitals.


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